THE HOLY GHOST ON THE BENCH, OTHER SPIRITS AT THE BAR:

Or the Judgment of the Holy Spirit of God upon the Spirits of the Times.

Recorded in Holy Writ.

And Reported by *Richard Hollinworth*, *Mancunienſ:*

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To the Reader.

Gentle Reader,

IF *thou beeſt* Pious *and* Prudent, *and loveſt Gods truth, and the Churches* Purity *and* Peace. *This* plain Piece *will not be unacceptable to thee; The Subject is* ſeaſonable, *and* ſuitable *enough; and I have endeavoured to handle it (ſo far as I meddle with it)* ſolidly, ſatisfactorily, *and alſo* ſuccinctly, *omitting* Illuſtrations Illations; *yea and* Applications *alſo, that thou mighteſt have much* fruit *in a few ſmall* Leaves, *and not read* long *for a* little; *If the* Doctrine *be ſound,* I *ſhall leave thee to make the* uſe. *My* deſire *and* deſign *is the ſuppreſſion of ſin and wickedneſs and whereas wickedneſs (according as one or other of the three enemies of our ſalvation is predominant) is either* fleſhly, *as Adultery, Fornication, Gluttony, Drunken-*

neſs. *Or* wordly, *as Covetouſneſs, injuſtice, oppreſſion, extortion. Or* Diveliſh, *as Schiſm, Hereſie, Blaſphemy, Contempt of Magiſtracy, Miniſtery and other Ordinances of God; The firſt of which was too much indulged in former times; and the third (to ſay nothing of the ſecond) is as much indulged in theſe times; I am not* now to fight againſt fleſh and blood, but againſt the ſpiritual *evils of the times, which are both* ſins *and* judgments, *and ſhew both mans* wickedneſs *and Gods* wrath, *and are (to ſay no more) as* leavening, *Matt.* 16. 6. 11, 12. *Gal.* 5. 9. Antichriſtian, 1 *Ioh.* 2. 22. and 4. 3. and 2 *Ep. Ioh. v.* 7. Sathanical, *Ioh.* 8. 44. 1 *King.* 22. 22. 1 *Tim.* 4. 1, 2. *Act.* 13. 10. 2 *Tim.* 3. 8. *as prophaneneſs is, though now more practiſed, Preached and pleaded for then formerly: I am not able to encounter with them my ſelf alone, when theſe enemies* come in like a flood the Spirit of the Lord ſhall lift up a Standard againſt them; *I deſire not to ſpeak*

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any thing my ſelf, but to hear what the Spirit ſaith unto the Churches; *and to* report *what judgment he gives as he hath left it on Record in holy Scripture, in which are written* the great things of the Law, *and the* gracious, glorious *things of the* Goſpel: *O let them not be* accounted a ſmall thing: *The enſuing Tract doth repreſent that the holy Ghoſt doth (as it were)* cite *or* ſummon *and cauſe ſeveral ſpirits to be apprehended and brought to Tryal; and that he ſets down certain diſtinctive* Signes *and* Symptomes *of the Spirit of God, and other Spirits. And Laſtly, That he doth examine and determine ſome particular caſes brought before him concerning* the Spirit of Prayer, the Spirit of Propheſie, the witneſing Spirit, *the* Miniſterial *and* Anti-miniſterial Spirit: *And when this Treatiſe hath made this repreſentation, it gives up the Ghoſt.*

It hath been my hearts deſire and Prayer, *that I might* repreſent *theſe*

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judicial proceedings aright; *It is* my hearts desire and prayer, *that thou mayest* receive *them aright*, *And that the* high *and* holy *Spirit of God* may be with thy Spirit, *and with the Spirits of all Saints*; *and particularly with the spirit of him who is* the least of all Saints,

Mancheſter,
March, 1. 165$\frac{5}{6}$ R. H.

The

An Epiſtle.

Good Reader,

Cannot conceal the contentment that I took in this *little*, but *judicious Treatiſe*, when it was brought to me for peruſal; The communications of Gods Spirit are made *matter of ſcorn* by ſome, and by others a meer pretence; what more uſual now, then for fanaticall perſons to pretend to a *peculiarity of the Spirit*; as the *filthy Gnoſticks*, in the primitive times, gave out that all others were *carnal*, they only were φύσει πνευματικοι, *ſpiritual men*, as having a ſpecial preſence of the Spirit in them: *Vide Iraneum, Lib.* 5. to *adverſus hereſis, cap.* 11. *& paſſim alibi*; and therefore their pride is ſuppoſed

poſed to be taxed by the Apoſtle *Jude*, verſ. 19. ψυχικοι πνευμα μη εχοντες, *ſenſual, not having the Spirit*; that is, by their bruitiſh practiſes they plainly ſhewed, they had leaſt of that Spirit to which they did pretend: *Tertullian* when he turned *Montaniſt*, wrot a Book *Adverſus Pſychicos*, againſt the *carnal* or *animal men*, intending thereby the *Orthodox*: But this is not all, how often do ſuch kind of perſons father the *Brats* of their own carnal hearts, upon the Holy Ghoſt? and intitle the *ſuggeſtions of the Devil* that evil ſpirit, to the impulſions of that *holy Spirit of promiſe, by whom we are ſealed to the day of Redemption*: Therefore it much concerneth the Miniſters of the Goſpel, to vindicate the honour of God, and to put people upon *trying the Spirits*, and in a matter of ſuch concernment to give them the beſt light they can: *You will bear with me a little in my folly* (for ſuch I account it to be) to acquaint the

world

world with the course of my private Ministery) *and indeed bear with me*, 2 *Cor.* 11. 1. whilest I tell you that considering the necessity of the present times, wherein some deny the *Personality* and *God-head* of the Spirit; others counterfeit his *Presence* and *Operations*, and many mishapen and *monstruous conceits*, are obtruded upon the world concerning both: I thought I could not better serve the *present* truth, and accomplish the ends of my Ministery, than by clearing up the *whole Doctrine of the Spirit*, as touching his *Godhead* and *Personality*; His Effusion first, upon Christ as the Head, sensibly at his Baptism, *Mat.* 3. On the Apostles as the chief Agents and Factors for his Kingdom on the day of Penticost, *Act.* 2. Then *upon all Beleivers*, till his second comming, especially on the *Ministers of the Gospel*, who are ordinarily presumed to have a more plentiful measure of the Spirit, according to that place

place which they ſuſtain in the body: Next, my work was to ſtate the *manner of his Preſence, the quality of his Operations*, in *Inlightning*, *Sanctifying*, *Witneſsing*, *Comforting*, *Strengthning*, *Quickning*, *awakening*, *thoughts of*, *and deſires after*, *our bleſſedneſs in Heaven*; more eſpecially the influence of the Spirit upon the duties of *Prayer* and *Preaching*: And after all this, I took occaſion to ſpeak of *reſiſting*, *grieving* and *quenching* the Spirit on the one ſide, and of *gratifying* and *glorifying* the Spirit on the other, in all which diſcourſes I mainly intended a Direction to Chriſtians to guide them in the *tryal of Spirits*: and whileſt I was conſidering of making this work more publiquely uſeful, how happily am I prevented by the pains of this *Godly*, *Learned* and *judicious Authour*, who hath treated of the ſame things, almoſt in the ſame Method; and that in ſuch a *ſuccinct* and *ſtrengthy* way, that if thou complain of any thing, it

will

will be of want of *Words* not of *Matter*, *ſo Much* being ſpoken in *ſo Little* a compaſs; for my part I cannot but profeſs my joy, That the Lord hath inclined the heart of ſuch an able perſon to ſuch an Argument. Now this good Lord bleſs his Labours to thine Uſe, I am

Thine in all Chriſtian

Service

Tho. Manton.

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PAge 2. l. 8. for *permiſſion* read *commiſſion*, l. 10. for *commiſſion* r. *permiſſion*, p. 3. l. 2. for *ſhews* r. *would ſhew*, l. 16. for *ſpirit of* r. *ſpirits of* p. 5. l. 3. for *into* r. *unto* p. 9. l. 1. for *Templers* r. *Temples* p. 12. l. 15. for *thy* r. *the* p. 13. l. 9. for ὁ πονηρὸς r. ὁ πονηρὸς p. 15. l. 6. for *unſuitable to good* r. *unſuitably, to do good* p. 16. l. 12. for *Uzzah's* r. *Uzziah's* p. 17. l. 1. for *the Apoſtles pray* r. *the Apoſtle prays* l. 6. for *ther eare* r. *there are* p. 19. l. 3. for *inconſtancy* r. *incontinency* p. 26. l. 12. for *fleight* r. *ſleight* p. 27. l. ult. for *firſt* r. *fifth* p. 29. l. 16. for *bot* r. *not* for *on* r. *an* p. 49. l. 8. for συναγτγαμβανετα read συναντιλαμβάνεται, p 62. l. 17. for *certain* r. *certainly* l. ult. for *geliſt, came* r. *geliſt come* p. 64. l. 1. for *bouted* r. *bold.*

Chap. I.

Of Tryal of Spirits in the general.

THere are evil Spirits as well as good; reprobate Angels *which did not abide in the truth*, as well as *Elect* Angels, which were confirmed in grace and truth; The Scripture mentions *a Spirit of the world*, 1 Cor. 2. 12. *a mans own ſpirit*, Ezek. 13. 3. *a perverſe ſpirit*, Iſa. 19. 2. *a ſpirit of Divination*, *a ſpirit of Antichriſt*, *a ſpirit of error and giddineſs*, as well as a *ſpirit of truth*, of *Faith*, of *Love*, of *Meekneſs*: as Satan ſets up *falſe gods*, in oppoſition to the *true* and living *God*, and *falſe Chriſts*, in oppoſition to the *true Chriſt*; ſo he

alſo ſets up *lying ſpirits*, in oppoſition of the *true Spirit*; falſe Apoſtles, falſe Prophets, falſe Miniſters, in oppoſition of the true and faithful Miniſters of Chriſt. And the worſer ſort of Spirits are abroad, *Satan walks up and down, too and fro in the earth. Many falſe Prophets are gone out into the world*; they have from God a kind of permiſſion, though no approbation, 1 *King.* 22.22. and from men, too much commiſſion and connivence: and this comes to paſs by the wiſe and gracious ordering of God: Partly for the puniſhment, both of Miniſters, which have too much complyed with the Sins, Errors, and Schiſmes of the times; and of Profeſſors, which have loathed Manna, grown wanton and weary of the moſt holy and wholeſome truths, and deſirous of Novelties: And partly for the probation and tryal of the truly, ſincere and ſound Paſtors and People, *Deut.* 13.1.2. 1 *Cor.* 11. 19. As *Joſephs* chaſtity was tryed by his ſtrong temptations to unclean-

cleanneſs, *Gen.* 39. or poſſibly God ſhews us the miſery and miſchief of toleration, under which (as we plainly ſee) whatſoever is dear and precious in the eyes of God and his People, is baſely prophaned and abuſed: It is therefore neceſſary, that we ſhould *try the Spirit*, Indeed it is not eaſie to diſcern the difference of Spirits; a bodily blemiſh, as defect of an eye, an arme, or hand, is diſcernable by every child, or fool; but a defect in the Intellectuals, is leſs diſcernable; and ſpiritual deceits are ſpun with the fineſt thred, and leaſt of all diſcoverable or confutable; yet it is dangerous not to diſcern them: The ſpirit of ſome Herbs are as *hurtful*, as others are *healthful*: The *Houſe* and *Home* of good Spirits, is *Heaven*, of bad ones Hell; each of them labour to conduct men to the reſpective places from whence themſelves do come. *Adam* and *Eve* not diſcerning Satan in the Serpent, plunged both their perſons and poſterity, into a world of woe and

miſery, and many of their poſterity are in like manner cheated into Hell, 2 *Pet.* 2. 1, 2, 3.

The Perſons that are to try, are the Church of God; the Catholique and particular Churches, Paſtors, Governors, and every Chriſtian; Thoſe that are truly Regenerate, have in meaſure the Spirit of God, and them God will keep that either they ſhall not erre *foully*, or not *finally*; And thoſe that have onely the common gift of the Spirit, may thereby be enabled *ſoundly*, (though not *ſanctifyingly*, or *ſavingly*) to diſcern and diſcover errors. Tryal is in order to paſſing judgment; and though private Chriſtians have not the judgment of *deciſion*; yet they have, and are to uſe the judgment of private practical *diſcretion*, that their faith may not be implicite and blind, reſting only upon men, But alaſs, what ever right or liberty all Chriſtians have, ſundry of them have no ability of trying ſpirits, at leaſt not in all caſes; as Infants

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in age, Ideot's, and thoſe that are *weak in the faith*, which are indeed to be cheriſhed and *received*, *but not into doubtful diſputations*, *Rom.* 14. 1. Caſtles cannot be built in the Aire; Foundations muſt be laid, and Walls built, before the Roof can be laid, or Pinacle ſet up: *Some have need of milk*, *and not of ſtrong meat*, *being unskilful in the word of righteouſneſs*, *Heb.* 5. 12, 13. Oh that they would *learn the firſt principles of the Oracles of God*, and *build themſelves in their holy faith* upon firm Foundations, which through Gods wiſdome and goodneſs, are more plain and eaſie, before they *exerciſe themſelves in matters too* hard and *high for them*, Pſal. 131. 1.

The *Spirits* that are *to be tryed*, are thoſe Spirits that we have *need* and *occaſion*, as well as *ability*, to try: All Spirits need not trying, either becauſe their *folly* and falſehood is *manifeſt to all men* at the firſt ſight: *Thoſe that Preach other Goſpels are to be accurſed*, *Gal.* 1. 7. 8.

They are neither to be entertained in our houſe, nor ſaluted by the way, 2 Ioh. 10. When *Cerinthus* was in the Bath, *Ionn* diſputed not with him, but leaped out from him: *Get thee behind me Satan*, is good in this caſe. Or becauſe they have been duly tried alreadie; there is a time of trying, and but a time; and then there is a time of *holding faſt* that which upon trial we find good, and *abſtaining from all appearance of evil*, 1 Theſ. 5. 21. The *Beræans* having *by ſearching the Scriptures*, found that *Pauls* Doctrine was found: And the Church of *Epheſus having tryed the falſe Apoſtles and found them lyars*, need not try the ſame Perſons and Doctrines over again, *Acts* 17. *Rev.* 2. Alſo ſome Spirits lie not in our way, and we are not to go out of Gods way, to find out matters of tryal; for then we ſhould needleſly ruſh into many temptations, and ſpend all the daies of our ſhort life, in enquierie and examination of the ſeveral dreams and dotages of Pagans, Turks,

Turks, Jews, Papists, Hereticks and Schismaticks of several sorts, instead of *growing in grace and the knowledg of Christ Crucified*, and *abounding in the fruits of righteousness*.

Tryal necessarily supposeth some *Rule* by which the Tryal must be made, and no righter or surer Rule imaginable then the Word of God; and *if they speak not according to this Word, it is because there is no light in them*, Isai. 8. 20. whatsoever they boast of *light in them, their light is darkness*: this is the *Rule* and *Square* of our walking, *Gal.* 6. 16. and must judge us at the last day, *Ioh.* 12. 48. *Rev.* 20, 12. God the Author of the holy Scripture, is the Supream Law-giver and Judge, the Maker and Expounder of the Law, *Isai.* 33. 22. *Jam.* 4. 12. *This holy men writ, being inspired by the Holy*, Eternal, Infallible *Spirit*, 2 Pet. 1. ult. and *and none knows the mind of God, better then the Spirit of God*, 1 Cor. 2. 11. To the Spirit speaking in Scripture, all created spirits are

to be ſubject: *Pauls* Doctrine (though an Apoſtle) was tryed by this Rule, *Act.* 17. 11. Though the Scripture cannot do all the parts of a Judge, becauſe it neither ſpeaketh with the voice of a man, nor doth it, or can it, examine or determine matters of fact; as whether *Arius* denyed the God-head of Chriſt, or no? yet it is ſaid to *ſpeak*, *Ioh.* 7. 42. and doth judge controverſies, as a *Writing*, Hoſ. 8. 12. a mans *Will and Teſtament*, Heb. 9. 15. a *Charter*, a *Letter*, a *Law* doth ſpeak, and we may underſtand a mans mind by his writing, as well as if we heard him ſpeak, and may better preſerve, yea more and longer ponder upon a writing, then upon words only.

I ſhall adde this hereunto, by way of Caution, That when I ſpeak of the *Spirits being*, or *dwelling in a Saint*: I mean not an eſſential or perſonal in-being or in-dwelling of the Spirit, as he is God, or the third Perſon of the Holy Trinity: *God* is ſaid to *dwell in us*, 2 Cor. 6. 16. and

and *we are the Templers and Habitations of God*, 1 Cor. 3. 16, 17. and Chriſt is not only given *for* us, but *to* us, Iſa. 9 6. *comes in to us*, Rev. 3.20. *is in us*, Ioh. 17. 23. *liveth in us*, Gal. 2. 20. *dwelleth in our hearts*, Epheſ. 3. 16, 17. as well as the holy Spirit of God: Yet me thinks it is ſtrange, to ſay that the Father, Son, and Holy Ghoſt, do dwell perſonally in the Saints; for whereas each Perſon is both indiviſible and omnipreſent; this ſeems both to divide and limit them, to ſay, that any of them is perſonally here, or there, in *Peter*, *Paul*, or other Saints, and not in intermediate places; and there is a generation of men, now a daies, that upon this account, would confound and and equalize the Creator and creature; the Eternal God, Father, Son and Spirit, with mortal (yea miſerable) men. If the evil Spirit, though finite and limitted, may act and *rule in the children of diſobedience*, 1 Ioh. 4. 4. Eph. 2. 2. and may be ſaid to *keep the houſe*,

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Luk. 11. 21. though he do not inhabit personally in them; much more may the Infinite and Eternal Spirit, without such personal inhabitation, act and rule in Beleevers. Besides this Scripture phrase of *in-being* and *in-dwelling*, doth import only inwardness, meer relation and close union, *Ioh.* 17. 22,23. Hence *God* is said to be *in Christ*, as well as *Christ in God*, *Ioh.* 17.21. and Saints are as well said to be *in*, and to *dwell in Christ*, *Rom.* 8. 1. *Ioh.* 6. 56. and to be *in the Spirit*, Rom. 8. 9. As Christ or the holy Spirit are said to be, or dwell in them; and therefore this phrase doth no more evince personal inhabitation, on the one side then one the other. It may be granted, that the Spirit of God being the *last* of all the three Persons, in order both of subsisting and working, doth come *lower* and neerer to us, and more immediately close with our spirits, then the Father or the Son; for what the Father or the Son do act and influence upon the soul,

ſoul, is mediately by the holy Ghoſt; and God by the Spirit on his part, doth take hold on us, *Ezek.* 11. 19. and we are the *Habitations of God through the Spirit*, Epheſ. 2. 21, 22. as we by faith on our part lay hold on Chriſt, *Ioh.* 1. 12. And *he dwelleth in our hearts by faith*, Eph. 3. 17. and it muſt of neceſſity be granted, that the *Spirit* by a Metonymy, may be ſaid to dwell in us, when we *dwell in love*, 1 *Ioh.* 4. 16. and the *truth dwelleth in us*, 2 *Ep. Ioh.* v. 2. When we partake of his Gifts and Graces, though theſe be not the Spirit it ſelf; for the Scripture doth manifeſtly diſtinguiſh them from it, ſaying *there are diverſities of Gifts*, and *but one ſpirit*; and that theſe are but the Gifts, Fruits, and operations of that one ſpirit, 1 *Cor.* 12. 4. to 14. *Gal.* 5. 22. as when we ſay the Sun comes into an houſe, we mean not the *body* of the Sun (for that abides in its own Orb) but the *Beams* of it; ſo the Apoſtle makes the *Word of Chriſt dwelling in us, richly in all wiſdom, teach-*

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ing and admoniſhing one another in Pſalms, &c. to be the ſame with *being filled with the ſpirit*, *Col.* 3. 16. with *Eph.* 5. 18, 19. Yea even *Bezaleel*, becauſe God had made him a good workman in blue Purple, *&c.* is ſaid to be *filled with the Spirit of God*, *Ex.* 31. 2, 3, 4, 5. And there is a ſtronger and higher reaſon why a good Chriſtian, becauſe of ſuch gracious impreſſions of Gods Spirit on his ſoul, ſhould be ſaid to be filled with the Spirit. Laſtly, it is not to be denyed, but there are ſeveral actings of the Spirit, *in*, *on*, and *with* thy ſoul, diſtinct from, yea and ſubſequent to his working of grace in it, *viz.* thoſe Acts whereby he doth ſupport, aſſiſt, co-operate and comfort, *bear witneſs with our ſpirits*, and *ſeal to the day of Redemption*, Rom. 8. 16. Eph. 1. 13. and 4. 30. which notwithſtanding, come ſhort of proving the Spirits perſonal In-being, or In-dwelling in us, as hath been ſhewed.

CHAP.

Chap. II.

Of the Properties of the Spirit of God, with the vindication of them from common miſtakes.

THe Firſt unqueſtionable Property of the Spirit of God is, that it is *good*, *Pſal.* 143. 10. not only *Metaphyſically*, (ſo the Devils are good, becauſe they are beings) but *morally*: He is the *Holy* Ghoſt, or Spirit; the *Spirit of holineſs*, Rom. 1. 4. and his Motions are good and holy and never evil; but Satan is ὁ πονηρὸς the wicked one, wickedneſs, *ſpiritual wickedneſſes*, Eph. 6. 12. the *evil ſpirit*; his temptations are evil, and to evil, being a *ſpirit of whoredoms*, *an unclean ſpirit*, Hoſ. 4. 12. he tempteth

eth to murther, and lying, *Iohn* 8.44. to Sacriledge, *Act.*5.2. Covetousneis and Treason, *Ioh.* 13.2.

Object. *But this or that spirit moveth to good Duties, to abhor pride in Apparel, to renounce the world,* &c.

Answ. Though the good Spirit of God doth never tempt to evil; yet the evil spirit sometimes perswades to that which is good, and so *he transforms himself into an Angel of light, and his Ministers, as the Ministers of righteousneß*; appearing and pleading for righteousneis, 2 *Cor.*11.14. but Satan doth *never move* to good, as it is good (though by accident it may be materially good) but as some sin or evil cleaves to it; his main design is to promote evil, and he moveth to good duties, but *obiter*, that he might more easily deceive, and be less suspected; the bait is good for the fish; but the Fisher aimes at the *catching* and *killing* of the fish, not at the *feeding* of them; and therefore there is an hook in it; so doth

doth Satan in this caſe, *James* 1. 14.

Queſt. *How may I know when it is the evil ſpirit that moveth me to that which is good?*

Anſw. 1. When we are moved to do holy Duties *unſutable* to good things, in a bad manner, without care or conſcience, *viz.* in *pride*, as *David* numbred the people (a thing in ſome caſes lawful and neceſſary) 1 *Chron.* 21. 1. or in *hypocriſie*, ſo the *Pharaſees* faſted, prayed, and gave Almes, *Matth.* 6. with *oppinion of merit*, Gal. 5. 2.4. 5.8. or for a *pretence for the covering* of our wicked intentions, *Matth.* 23. 14. 23. ſo *Herod*, *Matth.* 2. 7. 8. So to Pray, or Preach careleſly, to come to the Lords Supper unpreparedly, and unworthily, 1 *Cor.* 11. 27. for Satan knows that not only the *plowing of the wicked is ſin*, Prov. 21. 4. But alſo their Praying, Propheſying, and their Service of God, their *Sacrifice* to God, is *abhominable*, *Prov.* 28. 9. and that a *curſe* belongs to *them that do the works of God*

God negligently, Jerem. 48. 10. much more if they do it prophanely; And Satan would have us by this means, to *go away with a curse instead of a blessing.*

Secondly, when we are moved to do good *Extravagantly*, without call or commission: so *Corah* and *Dathan* offered incense, *Numb.* 16. Such was *Sauls* sacrificing, *Uzzah's* staying the Ark, (though his intention was very good) *Uzzah's* offering incense: God is the God of order; the evil Spirit causeth tumult, disorder, distraction, confusion, 1 *Cor.* 14.33. God hath appointed Orders in his Church, *first Apostles*, &c. 1 *Cor.* 12.28. *Eph.* 4. 11. His Canon is, *Let all things be done in order*, 1 Cor. 14. 40. For the Church is *an Army with Banners*, in Military Rank and File; *women are* appointed *to keep silence in the Churches*; and *the Spirits of the Prophets are to be subject to the Prophets*; and *every one ought to abide in his own Place* and Calling, 1 *Cor.* 7. 20. 24.

And

And the Apoſtles pray (a very needful and uſeful prayer) that they may be delivered from *abſurd* men; or *men out of their places*, 2 Theſ. 3. 1, 2.

Thirdly, When we are moved to do good *unſeaſonably*, viz. when there are other Duties, either in themſelves *greater*, or *more incumbent* on us at that time, then that which we are moved to; ſuch is our conſidering our worldly occaſions (at other times lawful and fit) upon the Lords Day, *Amos.* 8.5. *Iſa.* 58.13. So private Duties and Exerciſes, in time of Publique Ordinances; for *God loves the Gates of Sion*; the more Solemn and Publique Aſſemblies of his People *more then all the* private *dwellings of Jacob*, Pſal. 87. 2. So impertinent thoughts (though otherwiſe holy and good) which do hinder our praying, hearing, ſerving of God; that we cannot pray or hear, *&c.* as we ought, *with all our might*, *Eccleſ.* 9. 10. ſo that expreſſion of *Peters* love and affection to Jeſus Chriſt, was unſeaſonable, and

ſavoured more of man then *of God*, of Satan then of a Saint, *Matth.* 16. 21, 22, 23. *There is a time for all things*; miſ-timing of our Duties, doth turn them to ſin: Satan would make Gods ways to interfer, and would have one duty to ſhoulder out another; if he cannot hinder every duty, he will hinder *opus Dei*, the preſent duty: but *the good man brings forth fruit in due ſeaſon*, Pſal. 1. 3. and *every thing is beautifull in its ſeaſon*, Eccleſ. 3. 11.

Fourthly, When we are moved to do good things *unmeaſureably*, when a Chriſtian, eſpecially a young Convert, will be *doing*, Satan will have him *over do*: It was the duty of the inceſtuous perſon, to be ſorrowful, 1 *Cor.* 5. 2. but there was danger, leaſt *Satan ſhould ſwallow him up with over much ſorrow*, 2 Cor. 2. 10. It was a duty to keep the Sabbath, but the *Pharaſees* over-kept it, *Mat.* 12. 1, 2. the Eutichæ *were to pray*, but they would be *alway praying*; It is a duty for married perſons to for-

forbear the uſe of the marriage Bed, *for a time*, but *not too long, leaſt Satan ſhould tempt them for their inconſtancy*, 1 Cor. 7. 5. Then alſo are duties unmeaſurable, or at leaſt unſeaſonable, when they are prejudicial to our healths, *Hoſ. 6. 6. God will have mercy, not ſacrifice*; or do occaſion us to neglect the duties of our particular callings or relations, 2 *Theſ.* 3. 11. We cannot indeed exceed in our love to God, *modus diligendi Deum eſt ſine modo*; but we may exceed in external expreſſions of love or ſervice, and this exceſs is Satans policy, that he might weary out the ſpirits of men, ride them off their legs, and beget both in them and others, hard thoughts of Religion, and draw them from this exceſs in holy performances, to an utter neglect of them.

The ſecond unqueſtionable Property of the Spirit of God, is *Truth*, 1 *Ioh.* 5. 6. It is the *Spirit of truth*, Ioh. 16. 13. as *Chriſt* is *Truth*, Ioh. 14. 6. as *goodneſs* is a *conformity to Gods Will*, ſo *Truth* is a

conformity to his Understanding; all truths below, are but Copies of that Original and Eternal Truth that is above; God always speaks truth, and never lies, he *cannot lye*, nor deceive, or be deceived, *It is impossible for God to lye*, Heb. 6. This Spirit leads not only *to* the truth; but *into* it, *into all truth*: But the evil spirit is a *lyar*, Ioh. 8.44. *a lying spirit*, 1 King. 22. 22. *A seducing spirit*, *speaking lies in hypocrisie*, 1 Tim. 4. 1, 2. As truth is the Son of God, so lying is the Daughter of the Devil; Satan lyed to the first *Adam*, *Gen.* 3. 5. and to the second *Adam*, *Luk.* 4. 6. and still he raises open, outward, scandalous, lying reports of holy Ministers, and other men, or else inward false surmises and suspitions.

Object. *But this or that spirit doth speak truth*, viz. *that we should repent, fear the living God, and that there are false Teachers and Seducers abroad, of whom we must beware, or the like; therefore this is the good Spirit of God.*

Answ.

Anſw. Though it be true, that what ſoever Spirit doth lye, is not the Spirit of God, yet it is not true that every ſpirit which ſpeaks any truth is therefore the Spirit of God: Satan doth ſometimes atteſt the higheſt and holyeſt truths, *viz.* That *Jeſus is the Son of God, that the Apoſtles are the Servants of God, which ſhew the way of Salvation*, Act. 16.17. but our Saviour ſilenceth them, and would not *ſuffer them to ſpeak*, though they ſpoke truths, *Mark* 1.34. *Act.* 16.18. The difference therefore between Satans ſpeaking truth, and Gods Spirit ſpeaking truth, is this.

1. If Satan ſpeaks *truth*, he ſpeaketh *not of his own*; a *lye* only is *his own*, Ioh. 8.44. he doth but *borrow* truths, or rather *ſteal* them from from the Scriptures, the Miniſters or people of God, *Jer.* 23.30.

2. When Satan ſpeaks truth, he uſually miſapplies it, as *Jobs* Friends did many precious truths.

3. He never ſpeaks truth in the *love*, or

or for the advantage of it; but to be a pretence, *ſhadow* and *introduction to a lye*: If Error ſhould appear in her own ſhape, ſhe would be very horrid and deformed, therefore ſhe puts on her, the Mantle of Truth, or gets ſome truth uſually to bear her company.

CHAP.

Chap. III.

Of four other Qualifications of the Spirit of God, and the vindication of them.

A Third Property of the Spirit of God, is *Light*, he is the Spirit of *Light*, of *Wiſdom and Knowledge*, Iſa. 11. 2. *of Revelation in the knowledge of Chriſt*, Eph. 1. 17. As *God is light*, and *Chriſt is light, a Sun, a bright Morning Star*; the Spirit is compared to fire, *Act.* 2. 1 *Theſ.* 5. Heavenly fire which gives *light* as well as heat; but Hell-fire is hot and dark: Satan is that *Prince of darkneſs, the Ruler of the darkneſs of this world*; *which* darkens and *blinds the minds of them that beleeve not*, 2 Cor. 4. 4.

Object. *But doth not the evil Spirit*

bring also a light with it ?

Answ. *Satan doth* indeed *transform himself into an Angel of light*, 2 Cor. 11. 14. especially in times, and amongst persons pretending to much light, and *abounding in all utterance and knowledge*, 1 Cor. 1. 5. And therefore we are to understand that the Light of the Spirit of God, is to argue or *convince the world of sin, of righteousness, of judgment.* Joh. 16. 8. Eph. 5. 12, 13. to shew us (as the Angel did, *Dan.* 10. 21.) *that which is noted in the Scripture of truth*, to explain the glorious Mysteries of the Gospel, and Godliness, that we may discern them in a spiritual manner, which a natural man cannot do, 1 *Cor.* 2. 10, 11. to shew us that by *Sun-light*, which reason can either not see at all, or but as it were by *Moon-light.*

The Gospel is an *everlasting Gospel*, Rev. 14. 6. and the Spirit bids *us contend for the faith once delivered to the Saints*, not alway *in delivering:* This Light is a Light of the same nature with

with the light held forth in the Word, *Pſal.* 119. 105. *the Word is a Lantorn*, a dark Lantorn (ſay ſome) without the Spirit; but I am ſure that Spirit is a going fire, a deluding ſpirit that carries not, but contemns and confounds this Lanthorn, and *there is no light in them*, Iſa.8.20.*The light that is in them is darkneſs, and how great is that darkneſs*, Mat. 6. 23. Gods people are led by the Spirit, when they are led by the word inſpired by the Spirit, 2 *Pet.* 1. *ult.* and they are taught by God, when taught by his Book: No Spirit of Chriſt doth abſtract any mans faith from the Word of God, which is indeed the *word of faith*, *Rom.*10.8. Spiritual knowledge doth not exclude, but contain in it the litteral knowledge, though the litteral knowledge may be without the ſpiritual; yet the ſpiritual knowledge of Gods Word is not without the litteral: We are not warranted to expect, or truſt to *Enthuſiaſm's*, or *præter-ſcriptural*, much leſs

con-

contra-ſcriptural Revelations; as they which had *Moſes* and the Prophets, the Books of *Moſes* and the Prophets, and thoſe that ſate in *Moſes* Chair, were not to expect guidance from revived returning Ghoſts, but to hear *Moſes* and the Prophets, *Luk.*16.29. *Mat.*23.2,3. ſo we, which beſides *Moſes* and the Prophets have alſo Chriſt and his Apoſtles, and have the Canon of the holy Scriptures perfected, have much leſs reaſon to expect Revelations, and to ſlight the holy Scriptures; but may, and ought to *build on the foundations of the Prophets* of the old Teſtament, and *the Apoſtles* of the new, *Eph.* 2.21. That light which contradicts old Articles of faith, and coyns new ones; that Canonizeth new Scriptures, or preacheth new Goſpels, yea the very queſtioning of, Carping, or Cavilling againſt known, received Truths, is of Satan, *Gen.* 3. 1. 5. And he that *preacheth another Goſpel*, though he ſeem wiſe as an Angel, and have the Tongue of an

Angel,

Angel, and ſeem as holy and zealous as the Angels, *is to be accurſed*, Gal. 1. 7, 8, 9.

The fourth Property of the true Spirit of God is *Lowlineſs*, and indeed, the more *light*, the more *lowlineſs*; The more *loathing of our ſelves*, *Ezek.* 36. 27. with 31. for the Spirit *convinceth* us *of ſin*, Ioh. 16. 8. makes *Paul* to judge himſelf *the chief of ſinners*, 1 Tim. 1. 15. and to be *carnal*, Rom. 7. 14. but the evil Spirit is proud, and puffeth up, 1 *Tim.* 3. 6. 1 *Cor.* 8. 1. is ſupercilious and cenſorious of other men; *ſpeaking evil* of perſons, and *things which they know not*, and ſaying *ſtand by thy ſelf, I am more holy then thou*, Iſa. 65. 5. calling others carnal, ſenſual, diveliſh, while they pretend themſelves to be free from ſin: But the Apoſtle, who had the true Spirit of God, ſaith, *If we* (that is) If I *John* that writ this Epiſtle, or other Apoſtles, or Beleevers, *ſay that we have no ſin, we are lyers*, 1 Ioh. 1.

The firſt Property of the true Spi-

rit

rit of God is *Liberty, where the Spirit of the Lord is, there is liberty*, 2 Cor. 3. 17. He is a *free Spirit*, Pſal. 51. 12. Satan is a ſlave, and of a ſervile Spirit, and ſo all his Agents and Servants are; yea (ſay ſome) that is it which we plead for, *viz. Liberty*; but you muſt therefore take notice of the marks of this Liberty. Firſt, That Liberty which is from the Spirit of God, is not a Liberty *to* ſin, but *from* ſin, John 8. 34. 2 Peter 2. 19. Secondly, This Liberty overthrows not either Eccleſiaſtical or Civil Government, 1 Pet. 2. 13. 16. for this were *to make it a Cloak of maliciouſneſs*. Thirdly, This Liberty is *to* and *in* the ſervice of God, and not *from* it; men now talk much againſt Forms, but there are ſome Forms of Gods Inſtitution, and others of mens inventions; though we be free from all ſinful ſuperſtitious forms of mens inventing; yet we are not therefore free from the lawful and needful Forms that are of Gods appointing, *His ſervice is perfect freedom.*

The

The ſixt Property of the Spirit of God, is *Unity*: Unity, Love and Peace is the *fruit* and effect of the good *Spirit*, *Eph.* 4. 3. *Gal.* 5. 22. *we are all made to drink into one Spirit*, as we all Jews and Gentiles, *are by one Spirit baptized into one body*, or univerſal Church, 1 *Cor.* 12. 12, 13. the moſt plentiful effuſion of the Spirit, made *beleevers of one heart and ſoul*, *Act.* 4. 31, 32. but the evil ſpirit is a dividing ſpirit, *Jude* 9. 23. The Apoſtle intimates that ſcandals and deviſſons are from Satan, *Rom.* 16. 17, with 20. He is a ſeparating Spirit, as the Spirit of God is not, *Jude* v. 19.

Queſt. *But is dot Satan alſo on uniting ſpirit?*

Anſw. Yes he is, but that is in his own Kingdom, and amongſt his own people; For *he is not divided againſt himſelf, nor is his Kingdom divided againſt it ſelf*, Mat. 12. 25, 26, 27. *While the ſtrong man armed keepeth the houſe, all things are in peace*, Luk, 11. 21. He would not have Idolatrous, Heretical falſe

falſe Churches to be diſturbed, divided, or ſeparated from, much leſs deſtroyed; but in true Churches (which are the Kingdom of his enemy the Lord Jeſus) Satan labours to breed and feed jealouſies, ſuſpicions, diviſions, ſcandals, hereſies, ſeparations; As it is the Policy of all States to maintain Unity amongſt their own Subjects and ſervants, and to foment contention and diviſions amongſt their enemies.

CHAP.

Chap. IV.

Containing two other Properties of the Spirit of God.

THe ſeventh Property of the Spirit of God is, That *he is a Friend and Favorite of all Graces*, or holy habits and diſpoſitions in the ſoul; he is the *Spirit of grace*, Zach. 12. 10. *of Faith*, 2 Cor. 4. 13. *of the fear of the Lord*, Iſa. 11. 2. *of meekneſs, deſcending in the ſhape of a Dove*, Mat. 3. Gal. 6. 1. and the effects and fruits of it are *love*, *joy*, &c. Gal. 5. 22. *obedience*, Ezek. 36. 27, 31: But the evil ſpirit is an adverſary to theſe graces; they are the Armor of the ſoul againſt him, *Eph.* 6. 12, 13, &c. and a man would not have his enemy armed but naked, that he may more eaſily

easily wound him; He is an adversary to faith, *Luke* 22. 31, 32. to integrity and uprightness, *Iob ch.* 1, 2. to obedience, *Gen.* 3. 1. &c. He *ruleth in the children of disobedience*, Eph. 2. 2. Indeed he is a friend to false and feigned graces, 2 *Cor.* 11. 14, 15. a friend of false faith, or of presumption, of hypocritical repentance, as in *Ahab* and *Judas*; of voluntary humility, while men are vainly puffed up, *Col.* 2. 18. of a pretended purity, *Isaiah* 65. 5. that a sinner is not to be touched, *Luke* 7, 39. of a seeming self-denyal, such as was in the false Apostles, which inveighed against the true Apostles, that they walked after the flesh, 2 *Cor.* 10. that they were Hirelings, and Preached for money; but (say they) we will not exact, nor expect any thing, we wil Preach the Gospel freely, 2 *Cor.* 11. 12, 13, 14. And this occasioned the Apostles to plead, that it was as lawful for Ministers to receive; yea in its place to expect Maintenance for himself and Family.

mily, as it is for a Souldier to expect his pay, an Husbandman, a Planter of a Vineyard, a Shepherd to expect the fruit of his Grounds, Vineyard or Flock: Though Satan had got such strong Holds in the carnal, covetous hearts of the Corinthians, that *Paul* was glad to Preach the Gospel freely to them, while he received maintenance from other Churches.

The eight Property of the Spirit of God is, that he also *is a friend and favourer of holy Duties and Ordinances*: of *Supplication* as well as *of Grace*, Zach. 12. 10. the breath of the Spirit is sweet, it breaths in grace, and breaths out prayers, and other duties: For First, It is gotten and encreased by Ordinances, by Preaching, *Gal.* 3. 2. 5. Prayer, *Luk.* 11. 13. Sacraments, *Luk.* 4. 1. This golden Oyl comes from the two Olive-Trees, through the golden Pipes of Ordinances, *Zach.* 4. 12. Secondly, It doth assist and help in holy Duties

and Ordinances, as in Preaching, *Isa.* 61. 1. in praying, *Rom.* 8. 26, 27. in Sacraments, *Mat.* 3. 11. Baptizing us inwardly, and making us Christians within, *Rom.* 2. 29. and the *word which Christ speaketh* concerning eating his flesh and drinking his blood, *are Spirit and life*, Joh. 6. 63. And *by one spirit we are all, whether Jews or Gentiles, baptized into one body, and are made to drink into one spirit*, 1 Cor. 12. 13. So we sing with the Spirit, *&c.* 1 Cor. 14. Thirdly, When the gifts of the Spirit were undeniably poured out plenteously; and that Propheſie of *Joel* was unqueſtionably fulfilled, *Act.* 2. 16, 17. thoſe upon whom thoſe gifts were poured out, and in whom that Prophecy was fulfilled, did highly prize holy Ordinances; *they were baptized* and *continued daily with one accord in the Temple, and in the Apoſtles Doctrine, and fellowſhip, and breaking of Bread and Prayers*, Act. 2. 41, 42, 46, And the gifts then poured out, were prin-

principally to fit and furnish men for the work of the Ministry and other Ordinances, *Ephes.* 4. 8. 11, 12. particularly they were taught to prize the Ministry: *Cornelius* was not of a Captain made a Preacher, nor did the Angels preach to him, or send a gifted Brother to him, though he had a *devout Souldier*, and Servant *that waited on him*; yet he was to *send*, and *Peter* must come from *Joppa* to *Cesarea* straight, which was about thirty six miles, *Act.* 10. 4. In *Acts* 8. the Spirit finding the *Eunuch* reading, doth not himself interpret, but bids *Philip* go joyn himself *to the Chariot*, and *Philip* Preached Jesus Christ to the *Eunuch*: Indeed the Spirit of God hath sometimes wrought *without*, or *above* the Word and Ordinances, yet it never wrought *against* them, it hath sometimes strengthened their Authority and Use, but never weakened them: But the evil spirit is an enemy to holy Ordinances, to Prayer, resist-

ing the Prieſt, as he was ſtanding to Sacrifice and Pray, *Zach.* 3. 1. To Preaching, 1 *Theſ.* 2. 18. and thereupon *Elimas* withſtanding *Paul*, is called *a child of the Devil*, Act. 13. 10. he endeavours to draw Miniſters into ſins and ſnares, *Luk.* 22. 32. He is an enemy to Baptiſm, he moved ſome to *deſpiſe the Counſel of God, and not to be Baptiſed of John*, Luk. 7. 30. He perſwades Witches, Wizzards, and open Apoſtates, to renounce their Baptiſm, received in their Infancy, that they may be more devoted to his Service: As ſoon as Jeſus was Baptiſed, Satan fiercely tempted him, *Luk.* 4. 1. and entred into *Judas*, as ſoon as he had received the Sop, *Ioh.* 13.

Object. *Is Satan in no caſe, a friend to holy Ordinances?*

Anſw. Satan is never a friend to Ordinances in themſelves, or to Ordinances as holy; though he do not always appear plainly againſt all Ordinances; he may ſeem to be zealous for

for them, in these Cases. First in case there be som usurpation, either on the part of the person sadministring them, or on part of the persons which partake of them: Though Satan be an enemy to the right offering of incense, sacrificing, preaching of the Word; yet he liked *Corahs* offering Incense, *Sauls* Sacrificing, giving of holy things unto Dogs, casting Pearls before Swine, coming to the Marriage Feast without a wedding Garment; unworthy communicating, whereby *men are guilty of the Body and Blood of the Lord*; so though he be an enemy to *Timothy*, and other Ministers, and their sound Doctrine and Teaching; yet he is not an enemy to all Teaching; he will admit that men shall *get themselves an heap of* corrupt and flattering *Teachers*, 2 Tim. 4. 2,3. and that *Jeroboam* should set up Idolatrous *Priests of the lowest of the people*, and consecrate whosoever will (which yet indeed were good enough for their Gods, for they

were but Calves) so he sets up false Apostles, false Ministers; and *As Jannes and Jambres resisted Moses, so do these men resist the truth, being men of corrupt minds, reprobate concerning the faith.* Secondly, In case there be some notorious pollution, prophanation, or corruption of that Ordinance, which *Elies* Sons were in their Sacrificing guilty of, 1 *Sam.* 2. 12, 13. whereby not only *themselves were made vile*, but *the Lords people* (possibly the better part of them) *were made to transgress*, because they abhorred not only that corruption, but also the offering of the Lord, because of it. Thirdly, In case that Ordinances be set up against Ordinances, Church against Church, and Altar against Altar: Some (saith *Paul*) *Preached Christ of envy and strife and contention*, Phil. 1. 16. those which say, they *are of Christ* in opposition to *Peter* and *Paul*, are reproved, 1 *Cor.* 1. 12. so far as the holiest Minister that lives, doth

doth never so rightly and skilfully Preach the Word, or administer other Ordinances, in contention and opposition to any faithful (though possibly not so well gifted) Minister or people; he therein doth the work of Satan and not of God.

CHAP.

CHAP. V.

Of the Spirit of Prayer and Supplication: Shewing how he doth aſsiſt in Prayer.

THat the Spirit doth help us to Pray, I need not to prove, only I ſhall endeavuor to ſearch out the manner how he helps: And that Firſt, *Negatively*. Secondly *Affirmatively*.

Firſt, The Holy Ghoſt doth not immediately inſpire the Method, Matter, words of Prayer; as he inſpired the holy men of God in their Propheſying and Penning of holy Scriptures, for if he did, then as thoſe Propheſies were purely divine, infallible, free from any fault or failing, corruption, yea

yea and indiſcretion in the form, phraſe, method or manner of them; ſo alſo ſhould the words of our Prayers be alſo perfect, purely divine, infallible, *&c.* but by ſad experience we find the contrary.

2ly. It had been a ſin (I conceive) for the Prophets or men of God not to have delivered the very ſame Meſſage they received of the Lord, both for matter, manner and method; but it cannot be conceived to have been a ſin in any Saint of God, againſt the guidance and governance of Gods Spirit; if he had uſed another Method or Phraſe of words in his morning Devotions, then then he did.

Secondly, The Spirit is not in our prayers properly, the *perſon praying* or petitioning; that is below the High and Holy Spirit of God: *Arrius*, *Macedonius*, and others more lately, do abuſe, *Rom.* 8. 26, 27. and finding him (as they fancy) upon his knees, they degrade him from his Deity; but

but *Auguſtine* Anſwers, the Spirit is ſaid to Pray; as we ſay *Solomon* builded the Houſe, yet he was a Magiſtrate, a King, not a Maſon or Carpenter; he directed how to build, found out Workmen, furniſht them with Materials and Money, for the work: Indeed all the Perſons in the Trinity are Authors of our Supplications, as well as of our Sanctification: *Opera Trinitatis ad extra ſunt indiviſa*; but every one in his order; the Father and Son do Sanctifie, and alſo help us to pray, by the Holy Ghoſt.

Thirdly, The Spirit doth not make Interceſſion for us after the ſame manner that Chriſt doth, *Romans* 8. 34. Chriſt maketh Interceſſion in Heaven, preſenting himſelf to God for us, as the high Prieſt *did bear the names of the children of Iſrael upon his Shoulders, and upon his Breſt-Plate*, noting to us that he would *bear them up*, and *bear them out*, that he *loves* them, and they lie near to his heart, *Exod.* 28. 12. 28, 29.

but

but the Spirit of God doth make Interceſſion in us upon Earth; there is a vaſt difference (which ſomewhat doth reſemble this) between directing or drawing up a Petition to a Prince or State, and the preferring, preſenting it, ſpeaking to it, and pleading for it; the one may be done in the Country, the other muſt be done at the Court.

Fourthly, The help of the Spirit of God in Prayer, is not to be underſtood excluſively, with relation to other Ordinances, as though he did not help Godly Miniſters to Preach, and Godly men to hear, remember and practiſe, as well as to pray; for *the Sons of God are led by the Spirit* in the one as well as the other, *Rom.* 8. 14. and he (as hath been before ſhewed) is *the Spirit of wiſdom, of the fear of the Lord, and of grace as well as of Supplication:* Now theſe have a general influence upon the whole converſation and not only upon Prayer: We are to *walk in the Spirit*, to *ſing with the Spi-*

Spirit, to serve God in the Spirit, Rom. 1. 9. Ioh. 4. 24.

Fiftly, The help of the Spirit of God doth not prohibit, evacuate or invalidate other helps; *John* did not sin in teaching his Disciples to Pray, *Luk.* 11. 1. nor did the Disciples of Christ sin in desiring Christ to teach them to pray; and yet they did not consider Christ as God, as Head of the Church, or Saviour of the world, but as their Master, pressing him with the example of *John* the Baptist; and perswading him to imitate it: they (it seems) did not understand, or not remember the mind and meaning of Christ, in his Sermon, *Mat.* 6. 6, 7. (brief notes whereof are in *Luk.* 6.) Therefore they here desire that he would teach them to pray; and our Saviour saith not, *ye have the Spirit, therefore you need not to be taught*, nor saith he, *John was to blame to teach them to pray*, nor, *I will teach you as being the Head of the Church, but I ought not*

not to teach you as your Maſter, no, *I will ſend my Spirit to teach you, and in the mean time I will not help you*; but he teacheth them again, giving them hence, a ſpecial rule of direction; *to whom, for what*, and in *what manner and order* they ought to pray; as alſo we have a ſhort directory, 1 *Tim.* 2. 1. And the Iſraelites were appointed to *take unto them words*, Hoſea 14. 2. though the *Spirit of God doth put us in remembrance*, Ioh. 14. 26. yet Miniſters alſo may; yea muſt put people in remembrance of what is neceſſary, 2 *Pet.* 1. 12. 15. the ſame may be ſaid of Prayer.

Thus much for the *Negative*, how the Spirit of God doth not help in Prayer.

Now I ſhall endeavor, by the help of his Spirit and your Prayers, to ſhew Affirmatively how the Spirit of God doth help in prayer; and that help is of two ſorts, Habituating, or Actuating; the one is more remote, and the other

other more neerer: The one qualifies the person praying, the other the Prayer it self.

The Spirit of God as to the person, is First, an *Enlightening* Spirit. Secondly, an *Enlivening* Spirit. Thirdly, an *Enlarging* Spirit.

First, He is a Spirit of Light, *enlightening* the person, discovering our needs, necessities, our dangers and duties, our cases and cures, he shews us our sins, our selves, and the means of our Salvation, *Ioh.* 16. 9. and consequently what we should pray for.

Secondly, He *is the Spirit of Life, enlivening* a man, Rom. 8. 2. *When God made man, he breathed into his Body the Breath of Life*, and when a man is converted, the Spirit of Life is breathed into the soul; *as the body without the soul is dead*, so the soul without the Spirit of Life is dead also: A man that marries an Inheretrix, is Tenant by the Curtesie of *England*, if he beget a Son, which is born and cries, it is

is much presumed, that if there be life there will be crying; The Spirit of grace, is the Spirit of Supplication, *Zach.* 12. 10. *Paul* a new born Babe, falls a crying, *Act.* 9. 11. without life there can be no crying.

Thirdly, He is the Spirit of Liberty, and not of Liberty only, but of *Adoption* also, enlarging the soul with faith and love to God, *Rom.* 8. 15. only Sons can call God father: Christ in his Prayer called God Father, six or seven times, *Ioh.* 17. This Fatherhood is a good foundation of Faith and Prayer; Christ taught us to call God our Father; children cry Dad and Mam.

I shall now come to those Acts of the Spirit, that are nearer to, and have more influence upon the Prayer: Which are these,

First, The Spirit of God doth invite, excite us to pray, as Satan suggests evil motions to hinder it, so the Spirit of God suggests good motions,

Rev.

Rev. 22.19. The Spirit saith, *venite oremus*, come let us pray.

Secondly, The Spirit of God doth discover to us our present wants and needs; that we, *which* of our selves *know not what to pray for*, may know what to pray for, *Rom.* 8. 26.

Thirdly, The Spirit brings to our remembrance the savory and suitable phrases and passages of holy Writ, especially the precious Promises which are most pertinent, are brought to our minds and memories by this Spirit of Promise, *Ioh.* 14.26. *Eph.* 1.13. *Promises* and *Prayers* are like figures of 6. and of 9. the very same figure, only the Promises like the figure of 9. do bend downward, and Prayers like the figure of 6. do point upward.

Fourthly, He excites, corroborates and strengthens the graces of prayer, faith, hope and love, *&c.* That they lye not as sparks under the ashes, he fills the Sails of the soul with a fair wind, and carries it with a full sail

ſail, Heb. 10. 12. as *Satan filled the heart of Ananias and Saphira to lye*; ſo *he fills the hearts of the Saints to cry*: Our hearts (ſaith one) are dead and dull, and lye like a Log in a Ditch, and though we toil and tug with them, we cannot lift them up, but συναντιλαμβάνεται he enlivens our graces and raiſes up our ſouls, *Rom.* 8. 26.

Fiftly, He enlargeth our affections in prayer, *with ſighs and groans that cannot be uttered* in words or phraſes, as one who is ſo ſore burden'd, oppreſſed and grieved, that he cannot expreſs it, Rom. 8. 26.

Sixtly, It teacheth us to take care and make conſcience, that now, eſpecially in Prayer, we offend not in our tongue, *Pſal.* 39. 1. It reſtrains that petulancy and extravagancy of words and wit, great ſwelling words of vanity, vain bablings, idle repetitions, *&c.* and ſo far as the Spirit doth aſſiſt us in our words, he teacheth us to pray in the words of truth and ſoberneſs.

CHAP. VI.

Shewing the difference between the Spirit of Grace and Supplication, and the common gift of Prayer.

THe help of the Spirit of God is not in all alike, ſome have only a *common gift of Prayer*; ſuch are as canting Beggers, which by uſe and cuſtome have got an artificial trade of begging; ſuchwere the cunning women in *Iewry*, and the like in *Ireland*, that have *Lachrimas venales*, Tears to ſell: and others have a *ſpecial gift* or *grace of Prayer*; and though even the common gift be from the holy Ghoſt, 1 *Cor.* 12. 3. Yet I ſhall crave leave thus to diſtinguiſh theſe works, by cal-

calling the firſt of them, *the gift of Prayer*: and the ſecond I ſhall call (as *Zachary* calls it, *Zach.* 12. 10.) The Spirit of Prayer, And thus they differ.

Firſt, Hypocrites may have the gift of Prayer as well as the gift of Prophecying, *Mat.* 7. 22. ſo had *Iudas*; but only the Saints have the Spirit of Prayer, *Rom.* 8. 26, 27.

Secondly, Poſſibly all Saints have not the gift of Prayer, or skill to conceive and compoſe a Prayer ſuitable to their ſeveral occaſions, as Children, or Babes in Chriſt; but all Saints have the Spirit of Prayer, *Rom.* 8. 15.

Thirdly, The gift of Prayer is only exerciſed in *vocal* Prayer, and that in *conceived* Prayer too; but the Spirit of Prayer may be found in ſilent Ejaculations, as in *Nehemiah*, Ch. 2. 4. and *Hannah*, whoſe *words were not heard*, and *Eli ſuppoſed ſhe had been drunk*, but ſhe was full of the Spirit of God, as they were, *Act.* 2. Yea,

though a word be not uttered, *Ex.* 14. 15. the heart hath a tongue that God can hear; *Jesus Christ prayed the same words thrice*, though he *had not the Spirit by measure*; and he exercised the Spirit of Prayer as much, or more, the last time, then the first: So we may sing *Davids* Psalms in the spirit, 2 *Chron.* 29. 30. Hence it also follows, that Tyrants may rob us of the exercise of the gift of Prayer, but not of the Spirit of Prayer,; *the tongue of the Spirit cannot be cut out*; when a man cannot speak, the Spirit may pray.

Fourthly, They that have the gift of Prayer, they have apt expressions, outward enlargements; they court God, and complement with him, profess more then is true, and promise more then they mind to perform, *they draw nigh to God with their mouth*, Matth. 15. 8. But they that have the Spirit of Prayer, have sometimes (yea at all times when their Spirit is lively) deep

deep impreſſions upon their heart, devout affections, ſoul inlargements; *ſighs and groans of the ſoul, are the life and ſoul of Prayer*, ſighs and ſobs, grieving and groaning are good Rhetorick in the Cloſet, between God and us; their affections are too big for their expreſſions, *Rom.* 8. 26, 27. words are but the outſide of Prayer.

Fiftly, The gift of Prayer is only or chiefly of uſe, when we joyn with others; the Spirit of Prayer is of as much uſe when we are alone.

Sixtly, The gift of Prayer is apt to puff men up with pride, becauſe he can pray better then others, it makes men cenſorious and contemptuous of others ſaying, or thinking at leaſt, *I am not as this Publican*, Luk. 18. 11. or *ſtand by thy ſelf, I am more holy then thou*, Iſa. 65. 5. But the Spirit of Prayer doth ſhew men ſo much of their own wants and weakneſſes, that they are aſhamed of themſelves, that they are humble, mean in their own eyes,

and prefer others before themselves; the one is easily taken notice of by men, and hath the praise of men; but the Spirit of Prayer is only known to him that *searcheth the hearts*, Rom. 8. 26, 27. Could we discern who hath the Spirit of Prayer, we might discern who is the Child of God; the Father hath compassion on his sick Child, though it cannot speak articulately, nor speak at all, but only sighs, groans; looks upon his Father, and then his Bowels yearn.

Seventhly, Our living in known sins, and loving them, may possibly not hinder the gift of Prayer, but it cannot but damp the Spirit of Prayer: true, our sins may meritoriously deprive us of all gifts, yea common gifts, but sin is not so diametrically opposite to gifts, as it is to grace, and the Spirit of Prayer; for the Spirit of Supplication is also the Spirit of Sanctification, *Rom.* 1. 4. the Spirit of grace, *Zach.* 12. 10. A little Box with Civet

vet in it, will ſmell long of it afterward; *Prayer is a conference with God, a company keeping with him*, and every man is better by that company and conference: He that refrains not ſin, may be ſaid *to reſtrain Prayer from God*, Iob 15. 4. Supplication will either ſubdue ſin, or ſin will cauſe Prayer to ceaſe, either Prayer it ſelf, or at leaſt, the ſpiritual performance of it.

Eighthly, He that hath only the gift of Prayer, may make frequent mention, and have ſome general minding of Jeſus Chriſt: But he that hath the grace of Prayer, lays all his weight, and leans only upon the Lord Jeſus, in whoſe Name only he hopes to be heard.

Ninthly, The one is ſatisfied with the performance of the duty, and reſteth in the work done, eſpecially if he have the praiſe of men; the other is not ſatisfied with any thing on this ſide Grace, and the Love and Favour of God.

Lastly, To omit more particulars, every certain sign of Faith, Hope, Love, or other the sanctifying or saving Graces of Gods Spirit, is a sufficient Character of the Spirit of Prayer, as it is distinguished from the common gift of Prayer.

I have been the more careful to shew this difference, because some mens gifts in Prayer have been such a snare to some well minded weak souls, that they presently thereupon deemed them to be Saints; yea and greedily embraced their errors, and wicked practises.

CHAP.

CHAP. VII.

Of the Spirit of Prophecy, mentioned, Act. 2.17,18.

THE Lord here promiſeth a plentiful, powerful, and withal, a prudent effuſion of his Spirit (for he ſaith he will not only *drop*, but *pour*, and yet not *all* my Spirit, but *of* my Spirit) on all fleſh, men of *all Nations*, *Gentiles* as well as *Jews*; men of *all conditions*, ſons or ſervants; men of *all ages*, old or young; perſons of *both Sexes*, ſons or daughters; and that they ſhall Prophecy: Now Prophecying frequently in holy Scripture, and probably in this place, is a *ſpeaking to men to edification, and exhortation and comfort*, 1 Cor. 14. 3. The Sum and Subſtance of their Speech, for the matter thereof, was τὰ μεγαλεῖα

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τὰ Θεῦ, *the great things of God*, verſ. 11. Probably ſuch great things as the bleſſed Virgin did praiſe God for, *viz.* the Incarnation, Conception, Nativity of the Lord Jeſus, *Luk.* 1. 49. and alſo the Innocency, Miracles, Death, Paſſion, Reſurrection, Aſcenſion of the Lord Jeſus, who is called *wonderful*, Iſa. 9. 6.

As for this Sermon of *Peter*, it is not recorded for an Epitomie of what they ſpake, but an Apologie and Juſtification of their perſons from that baſe imputation of drunkenneſs, and alſo of their Doctrine, from Falſehood and Novelty, by proving it by the old Teſtament.

Viſions and Dreams, being both of them divine repreſentations of things to men, do thus differ: Dreams are to a man when aſleep: Viſions are repreſentations of things to the eye, either of the mind or body when awake. Dreams & Viſions are but dimmer & darker repreſentations of Gods mind;

God

God did ſpeak more freely, clearly, friendly, *familiarly to Moſes*, Numb. 12. 6, 7, 8. And now *in theſe laſt days he hath ſpoken to us by his Son*, Heb. 1. 1. they both of them differ from Propheſying (though ſuch were called *Seers* and *Dreamers*, 1 Sam. 9. 9. Deut. 13. 1. Prov. 29. 18. Iſa. 1. 1. for man is meerly *Paſſive* in the one, and *Active* in the other; by Dreams and Viſions *God ſpeaks to men*, Pſal. 89. 19. Numb. 12. 6. by Propheſying *one man ſpeaks to another*, 1 Cor. 14. 3. In the one they receive Inſtruction, and by the other they vent it; their Dreams and Viſions did furniſh them for Propheſying. The great Queſtion is, When, and in Whom this Propheſie was fulfilled: which I ſhall endeavour to anſwer in certain Propoſitions.

The Firſt is, It is moſt plain and certain, that the Propheſie was fulfilled at that time; ſo *Peter* doth aſſert, *verſ.* 16. and the Spirit did then deſcend

ſcend upon them, and they began to ſpeak with other Tongues, *Act.* 2. 2, 3, 4. and they that (probably) in the morning could underſtand none but their Mother Tongue, *Act.* 10. 44,45. nor could read one letter of the Book, were by the Spirit enabled not only to read, but to underſtand and tranſlate the *Hebrew*, *Greek*, *Syriack*, *Arabick*, into their own Mother Tongue; yea to ſpeak and Preach in ſeveral Tongues, the wonderful things of God, *verſ.* 11. as able, yea more ably then if they had been Maſters of Arts, Doctors of Divinity, Profeſſors of the *Hebrew*, *Syriack*, *Chaldee*, and the other Languages; yea they were able to deliver ſound Doctrine, and to diſpute for it, *Act.* 6. 9. This was a wonderful and miraculous pouring out of the Spirit, ſhortly after Chriſts Aſcenſion into Heaven, and for the honor of it, *Epheſ.* 4. 8. and in performance of his promiſe to his Apoſtles, *Act.* 1. 4. 5. and immediately preceding in order of time,

time, as well as of the Text; thoſe ſtrange prodigies that threatened the ruin of *Jeruſalem*, Verſ. 19, 20. That God might have a Church amongſt the *Gentiles*, before the fall of the Jewiſh Church: And as the miraculous confuſion of Tongues was the caſting off of the Heathen, *Gen.* 11. 7. ſo the gift of Tongues in this variety, was a means of their converſion. And if the Prophecy was fulfilled at this time (as doubtleſs it was) it is enough. Sundry Propheſies neither have been, nor ſhall be any more fulfilled then once, it is too much when a Propheſie is fulfilled once, to expect it ſhould be fulfilled again; or becauſe it was fulfilled in one Age, therefore to expect it ſhall be fulfilled in every Age.

If this Text was fulfilled after this time, it muſt be underſtood *principally of the Apoſtles*, for they that ſpake in this place were *Peter* and the Eleven, *Acts* 2. 14. called Galileans, *verſ.* 7. and therefore their Preachings and Pro-

Prophecyings were the principal accompliſhments of this Propheſie: And then *Secondarily*, *Of Prophets and Propheteſſes*, 1 Cor. 12. 28. Such as *Agabus* was, and the Daughters of *Philip* the Evangeliſt, *Act.* 11. & *Act.* 21. 10. Indeed it were to be wiſhed that *all the Lords people were Prophets*, but not that they may Propheſie till they be Prophets, and may lawfully do it: Now the word Prophet always imports a diſtinct Order, Office and Calling from others; The Apoſtle forbids women to Preach, though the Corinthian women might be as well or better gifted then any woman or man now adays is; yet certain the Apoſtles did not forbid thoſe women whom my Text doth allow to Propheſie, and whoſe Prophecying is here mentioned as a bleſſing, as well as the Prophecying of men: had ſuch Propheteſſes as *Deborah* and *Huldah*, and the Daughters of *Philip* the Evangeliſt, came to *Corinth*, or if they were

were now alive, they might Propheſie by virtue of a ſpecial Calling and Office, and none ſhould either forbid them to Propheſie, or being uncalled (what ever gifts he may ſeem to have) imitate them in Propheſying. And Thirdly, *Of the ordinary and perpetual Officers of the Church*, 1 Cor. 12. 28. for ſome of the gifts which Chriſt gave to men at his Aſcenſion, did fall upon them alſo, *Eph.* 4. 11.

The third Propoſition, This Propheſie is not rightly and regularly fulfilled, in the Preaching of uncalled and ungifted men: For Firſt, As they have no lawful ordinary Call (as might eaſily be proved; yea, is already by thoſe which profeſſedly undertake that work) nor have either Dreams or Viſions, or any other extraordinary ways of receiving the materials of their Preaching, ſo they have not any extraordinary Call, above what many others have, which are gifted as well as they (ſave that poſſibly theſe

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are leſs bouted and adventurous then then they (to give it no worſer name) which yet do not, *dare* not Preach, nor can it be charged on theſe as a ſin, that they do not Preach, as it would be a ſin, and a great one too, if they did not Preach which are called to it. Secondly, They ſeem to be highly conceited of their Parts and Gifts; they judge *any one ſufficient for theſe things*, being *ſwift to ſpeak, ſlow to hear*, like humor, hardly kept within its own bounds; no Text too hard for them to expound; no difficulties which they cannot unty: once themſelves ſaid, that the work of the Miniſtery, was enough to take up the whole man; and that it was not fit that the graveſt, godlieſt, ableſt Miniſter ſhould be a Juſtice of Peace, or in any civil Authority; but not only Military men, but even Handicrafts-men, can all the week day entangle themſelves in the affairs of this life, and on the Lords day diſcharge the higheſt and

and hardeſt work of the Miniſtery, whereas it is more ſcriptural and rational, that Miniſters ſhould execute civil Offices, then that Souldiers or Handicrafts-men, ſhould execute Miniſterial Offices, and there are more preſidents of the one, then of the other. Thirdly, They very frequently deſpiſe the Miniſtry (which is an *Office*, and a *worthy work*, 1 Tim. 3. 1.) and *Ordination by the hands of the Presbitery*, which is an unqueſtionable Ordinance of God, uſed and approved by the Apoſtles and Apoſtolick men, upon whom God poured out more of his Spirit, then theſe can pretend unto; and alſo preſcribed and commanded by them, in the Epiſtles to *Timothy* and *Titus*. Fourthly, All the Errors, Hereſies, Blaſphemies, Rantings, Quakings, of theſe times, have been bred and fed by the Preaching of uncalled perſons in New-*England*; the Doctrine of the Familiſts, Anabaptiſts, Antinomians and Libertines,

was bred and brought up in thoſe Nurſeries, ſaith Mr *Weld*: All the Miniſters of *England*, ſince the Reformation, have not broached ſo many Hereſies and Blaſphemies, nor perverted a fourth part of the number that theſe pretended Propheſiers have done in a few years; hence it is that the *Arminians* in the *Netherlands*, and Heritical and Schiſmatical perſons elſewhere, are uſually for this liberty of Prophecying; now the abounding and tollerating of errors (not to ſpeak how diſtructive it hath been by conſequence to the lives of men) is far worſe the moſt cruel perſecution; for the one is but deſtructive to the body and outward welfare of Chriſtians; but this is deſtructive to the ſouls of men, divides and ſubdivides the Church, ſubverts the faith and graces of the Spirit: In the one true Religion was crowned with Martyrdome, whereby the Goſpel was much honoured, and *ſanguis Martyrum*, was *ſe-*

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men Eccleſia; but in the other true Religion is extreamly diſhonoured; yea loſt in a crowd of falſe opinions, and patience and perſeverance alſo; the one did but *occidere Presbiteros*, the other *Presbiterium*. Fiftly, Theſe gifted mens preachings are either rude, rambling, looſe diſcourſes, having no method nor matter of weight in them; whereas the Spirit of God gave the Apoſtles ἀποφθέγγεσθαι *to ſpeak apothegms*, Act. 2. 4. wiſe and weighty ſentences, not many words to little purpoſe, as phrantick, phantaſtick men do, *Act.* 26. 25. or if their Preaching be ſound and ſolid, they either ſteal their matter from others (as (poſſibly) ſome idle ignorant Miniſters alſo do) to pretend that they are Prophets too, but *the Lord is againſt them*, Ier. 23. 30. or they have little variety thereof, if our gifted men ſhould be ſo much and often for many yeers together in one place employed, as ſome Miniſters of the Goſpel are,

their ſhallowneſs and emptineſs would eaſily appear. Sixtly, Satan I fear hath an hand in this buſineſs, for how eaſily can he *transform himſelf into an Angel of light*, 2 Cor. 11. 14. and counterfeit the Spirit of God upon the ſoul, as amongſt the *Jews* he made uſe of falſe dreams, and lying viſions, *Ier.* 23. 25. 27. 32. *Deut.* 13. 1. *Iſai.* 28. 7. & 14. 14. *Ier.* 23. 16. ſo alſo amongſt Chriſtians I read, that *ſeptemes pueri concionantur*, in the order of St. *Francis*, and *Cornelius*, *Muſ.* was an eloquent Preacher at twelve yeers of age, and an aſſertor of Popery in the Council of *Trent*, and many amongſt us were much taken with the child-Preacher, and though ſome gifted men (as in charity I am bound to judge till the contrary appear) have ſincere aims and ends, and do intend to glorifie God, and edify the Church; yet *finis operis*, *the end of the work* (though not *finis operantis*, *the end of the Worker*, and yet the end of the Worker alſo,

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ſo far as Satan hath any hand in it) is to cauſe the Miniſtry to be diſhonoured and deſpiſed, as the moſt eminent Miniſters, the Apoſtles were amongſt them that *did abound in all utterance and all knowledge, and came behind in no gift*, 1 Cor. 1. 5. and *Chap.* 4. yea to deſtroy the Miniſtry; *to make every one a Miniſter and a Magiſtrate, is to deſtroy the Miniſtry and Magiſtracy*, to cauſe the Seals of the Covenant of Grace, Baptiſme, and the Lords Supper, to be ſleighted and ſet at nought, to cauſe ſundry to *turn aſide unto vain jangling, deſiring to be teachers of the Law, underſtanding neither what they ſay, nor whereof they affirm*, 1 Tim. 1. 7. being not able to clear up any one truth, or ſolidly ſtate, or determine any controverſie, or interpret any obſcure part of Scripture, or vindicate the truth of God from Popiſh, Socinian, Arrian, Arminian Errors: To open a door to the Popiſh Prieſts and Jeſuites that are come from beyond Sea to

Preach to our Aſſemblies, to revile and raile againſt Proteſtant Miniſters, to vent Errors and Hereſies, to the reproach and diſhonour of the Proteſtant Religion. To furniſh all ſort of men, and ſcratch their itching eares with an *heap of teachers*, for they will not abide *called Officers* or *ſound Doctrine*, 1 Tim. 4. as the adultereſs too often pleaſeth the unchaſt Husband more then the beautiful yokefellow, as Witches and Wizzards are merry at their diabolical fancied Feaſt, as though they did eat and drink the moſt pleaſant and wholeſome meats and drinks: How ſtrangely did Satan fill the heart of *Hacket Copinger* and *Arthington*, whoſe ſtory you may read in *Camdens Elizabetha*, as well as ſee the like in very many now adays: To promote theſe ſins that (in oppoſition to the ſins of the world, and the ſins of the fleſh) are properly and purely Sathanical, *viz.* Errors, Hereſies, Seduction; for Satan

tan is not a drunkard, adulterer, a ſwearer or a covetous perſon; but a lyer, ſeducer, that abode not in the truth; to diſturb the unity and peace of our Congregations, whileſt almoſt every man is ἄτοπος, an abſurd man out of his place, 2 *Theſ.* 3. a multitudes of ſouls perverted, very few, ſaved; a good Proteſtant of the old ſtamp, whether conformable or non-conformable, is worth a thouſand of theſe new Saints: Finally, I have heard an ignorant, one diſtempered in brain and overcome with melancholy, ſpeak excellently of the moſt divine and deep Myſteries of Religion; and Doctor *Merick Cauſabone*, indeavors to ſhew how this may be done by natural cauſes, and we read that the Anabaptiſts in *Munſter*, having made a Law that all the Citizens ſhould bring their goods into a common ſtock, there were Maids amongſt them, could tell how much every man had left at home,

home, like as *Paul* did diſcern *Ananias* and *Saphirah*: It is eaſie to gueſſe who taught them: Little did *Peter*, (a pious and eminent Apoſtle) think that he acted Satans part, till Chriſt diſcerned and diſcovered Satan, *Mat.* 16.

CHAP.

Chap. VIII.

Of the witneſsing Spirit, mentioned Rom. 8. 16.

Every matter of worth and weight, is to be tranſacted before, and proved by two ſufficient witneſſes; *unus teſtis, nullus teſtis*; *In the mouth of two or three witneſſes ſhall every word be eſtabliſhed*; the Apoſtle produceth here two witneſſes of our Adoption & Son-ſhip, which is a thing of very great conſequence and concernment; *our Spirit*, and *Gods Spirit*, and theſe witneſſes depoſe point blank, *we cry Abba Father*, verſ. 15. and this is not a falſe cry, but a true cry, and *the Spirit it ſelf beareth witneſs together with our Spirit*, that it is ſo; the Spirit (as we uſe to ſay by way of excellency) the Bible, the Scrip-

Scripture, the eminent, excellent, Spirit, Infinite Eternal Spirit, a wit-witneſs of greater authority, evidence and credit. After the reading of theſe and other words of Scripture, it is unneceſſary (as well as it is beyond my purpoſe) to prove that the Spirit doth witneſs that we are all the children of God: I ſhall only enquire into the manner how the Spirit of God witneſſeth. And firſt it muſt be granted that the witneſs-bearing of the Spirit here mentioned, is ſpoken of, not as a peculiar priviledge of two or three or a few eminent Saints, but as the general or uſual priviledge of all the Saints of God, which are *led by the Spirit*, *are the children*, *Heirs of God*, and *joynt Heirs with Chriſt*; and how this witneſs is born, I ſhall endeavour to ſhew. 1. Negatively. 2. Affirmatively.

Negatively, Firſt not by *outward voice*, as of Chriſt, *Mat.* 3. ult. *Mat.* 17. 5. *which voyce* (ſaith the Apoſtle Peter

Peter) *was heard of many* 2. Pet. 1. 18. 19. this witness is inward and secret, it is *hidden Manna*, Rev. 2. 17. *which no man knows but he that receiveth it*: As Satan can suggest thoughts into the soul which no by-stander can see: So can the Spirit of God set his privy seal upon the soul, and none discern, but the spirit of a man in him. 2*ly*. The Spirit of God doth not use the Ministry of Angels, though Christs his Sonship was proclaimed by such Heavenly Heralds, *Luk.* 1. 30, 31, 32. *Luk.* 2. 9, 13. 3*ly*. The Spirit of God doth not witness our Adoption, by immediate Revelation and Inspiration: Jesus Christ indeed received not the Spirit by measure, *Ioh.* 3. 34. The fulness of the Godhead dwelt in him bodily, *Col.* 2. 9. and the Prophets and Apostles were in their measure so inspired, 2 *Pet.* 1. *ult.* by virtue of which Inspiration, that which was not Canonical before, was after, and new Truths and Tenets were

to

to be received and beleeved; But now we may ſay, *are all Apoſtles? are all Prophets?* Yea, are there now *any Apoſtles, any Prophets* ſo inſpired. 4ly. The Spirit of God doth not witneſs our Sonſhip, in ſuch dark and dubious phraſes, as *Apollos* Oracles uſed to be delivered in; but there is ſuch certainty and clearneſs in this Teſtimony, that it doth either altogether, or in a great meaſure, ſuſpend and ſilence doubts and diſtruſts; he that ſees the Sun, knows it is bright and light; he that taſtes honey, knows it is ſweet; and he that taſtes the hidden *Manna*, and hears this Teſtimony, is fully perſwaded and ſatisfied by it, *Rom.* 8. 38. 5ly. The Spirit of God doth not witneſs to all men that they are the children of God; there are multitudes, myriads of men, that never heard it; when we ſpeak of it to them, we are as it were *Barbarians* to them; this high Language of *Canaan* is an unknown Tongue to them; for they muſt *be* the

the children of God by Adoption indeed, before they be *witneſſed* to be ſo: *prius eſt predicare de eſſe quam de cognoſci*; Yea the Elect of God have it not before converſion, nor uſually in the firſt act of converſion, then they lye under the ſpirit of bondage, *v.* 15. and are in the pangs of the new Birth, nor always afterward; for the Teſtimony is not *de eſſe*, but *de bene eſſe*, of a Chriſtian; not their *Diet*, but their *Banquet*, not *common food*, but a *Cordial*; a witneſs, the moſt punctual faithful witneſs, doth but ſpeak when there is need and occaſion; he witneſſeth not alway, but for always.

Secondly Affirmatively, The Spirit of God (I conceive) doth witneſs all, or at leaſt, ſome of theſe ways. Firſt, He *doth atteſt Scripture truths unto the ſoul*, ſaying the ſame in the *breaſt* of the beleever, that it ſaith in the *Bible*, by irradiating thoſe truths he making the the light of Gods word brighter, and illuminating the eyes of

of the ſoul, he makes the ſight better; ſo that the divine Authority, Infallibility and Majeſty of the Word of God doth appear. I ſhall inſtance in two ſweet and comfortable Scripture truths: *Bleſſed are they that hunger and thirſt after righteouſneſs*, Mat. 5. 6. (which ſeems to be the *minimum quod ſic*, the loweſt, leaſt degree of ſaving faith) and *Come to me, I will give reſt to them that are weary and heavy laden*, Mat. 11. 28. which ſeems to be the loweſt degree of true repentance; The Spirit of God ſaith to the ſoul theſe are true words; I writ them, do own them, and will maintain them, and ſo he ſets his Seal to theſe truths, as the ſoul by receiving and beleiving Gods Teſtimony, ſets to her Seal alſo, *Iob.* 3. 33. 2ly. He owns the graces that are in beleivers, to be his work, as he doth own the Scripture to be his word, as he doth atteſt *fidem quæ creditur*, the Doctrine, the Object of faith, ſo he doth atteſt *fidem quæ creditur*,

ditur, the infuſed habit or grace of faith; ſome Officers in Corporations and other Towns, do ſeal Cloth, Lether, *&c.* to witneſs thereby, that what they ſeal is truly made, rightly dreſt, or of due length, *&c.* So the Spirit of God *when we beleeve doth ſeal us*, Epheſ. 1. 13. ſaying (as it were) this is *true faith*, a *lively faith*, firmly faſtened on the word of God; ſo I might ſay of Hope, Love, Repentance, *&c.* for the Spirit of God doth not only *freely give us the things of God*, but alſo *giveth us to know them*, 1 Cor. 2. 10. 12. he telleth which graces are genuine and which are ſpurious, which are real and which are counterfeit, he that teacheth us to know *what* we do beleeve, and *that* we do beleeve, love, hope, repent, *&c.* 3ly. He makes application of the promiſes to the ſoul; thy name and mine are not in the Scripture; What an huge Volumne would the Bible be, if every Saints name that have been,

are

are, or ſhall be, were written in it? God hath wiſe and good ends, why this is not done; it is enough that particulars muſt needs be included in the general, but Gods people (eſpecially at ſome times) are unapt and unable to make particular application of the promiſes; therefore God by his Spirit, which is alſo called *his finger*, Mat. 12. 28. with *Luk.* 11. 20. points at thee or me; when he is a Spirit of conviction or of bondage (as ſometimes he is, *Ioh.* 16. 9. *Rom.* 8. 15.) or witneſſeth *againſt* us, then he *puts our name into the threatnings*, which in the word indefinitely or generally ſpoken, as curſed is every one that continueth not in all things written in the Law to do them, *Gal.* 3. 10. if you live after the fleſh you ſhall dye, *Rom.* 8. and ſaith, as *Nathan* to *David*, *thou art the man*, that the ſoul cannot ſhift or ſhuffle off conviction or terror, but when it will witneſs for a man, then it *puts its name in the promiſes*, as thus;

Thou

thou *Peter*, *Andrew*, *Thomas*, *Bartholomew*, confeſſing and forſaking thy ſin, ſhall find mercy, *Prov.* 28. 13. 1 *Ioh.* 1. 9. When God by his Spirit, as by his hand, takes hold on us, and ſaith, Thou art mine, and I am thine; and the ſoul by the hand of faith, takes hold on God, and ſaith likewiſe, *Cant.* 6. 3. then there is a comfortable marriage made by joyning of hands.

4. He doth from theſe raiſe up much conſolation in the ſoul, and therefore is fitly called the comforter, *Ioh.* 16. 7. And the Kingdom of God is in righteouſneſs and peace and joy in the Holy Ghoſt, *Rom.* 14. 17.

The certainty and aſſurance of our ſalvation doth ariſe from this, or ſuch a like Syllogiſme.

He that believeth ſhall be ſaved;
But thou believeſt,
Therefore thou ſhalt be ſaved.

The firſt Act of the Holy Ghoſt doth ſeale the major or firſt propoſi-

tion; The ſecond Act doth ſeale the minor or ſecond propoſition; The third addeth further aſſurance and evidence, then that which is inferred from the premiſſes; The fourth doth raiſe us up to the joy of this ſalvation, *Pſal.* 51. 12.

But becauſe there are many pretenders to the witneſs of the Spirit that *have neither part nor lot in this buſineſs, for their heart is not right in the ſight of God*; and as many ſaid, *here is Chriſt*, and *there is Chriſt*, when he was neither *here* nor *there*; ſo many profeſſe they have the Spirit, which have it not: *Theſe are they that ſeparate themſelves ſenſual, having not the Spirit*, Jude v. 19. Schiſmatical perſons which ſay, *I am of Paul, I of Apollo, and I of Cephas, &c.* may think themſelves ſpiritual, but they are therein *Carnal*, and *walk as men*, 1 Cor. 3. 1,2. whether there be an immediate witnes of the Spirit given by God in ſome caſes, I need not, nor will I now diſ-

pute

pute, for theſe words ſpeak only of ſuch a witneſs of the Spirit, as together with the leading of the Spirit, is common to all the Sons of God: and this (I believe) I may truly ſay, 1. The Holy Spirit doth ordinarily, if not alway, witneſs with our ſpirits mediately, by the fruits, effects, and gracious operations thereof, or elſe to what end are marks and ſigns ſet down in Scripture, and we commanded to try our ſelves by them, 1 *Ioh.* 3. 14. 2 *Cor.* 13. 5. *Gal.* 6. 2, 3.

2. The Spirit of God in the breſt of the believer, and the Spirit of God in the Bible, are the ſame Spirit of truth: and therefore the Spirit of God will not ſpeak *peace to the wicked*, *Iſa.* 57. 21. or witneſs them to be the Sons of God, which by their pride, lying, cruelty, treachery, or allowing themſelves in ſin, declare themſelves to be of their father the Devill, *Ioh.* 8. 44. 1 *Ioh.* 3. 8. So it doth not condemn the generation of the juſt,

which are weary and heavy laden, do hunger and thirſt after righteouſneſſe.

3. The Spirit of God witneſſeth *in* ordinances, or at leaſt, *not without* them, not in the neglect and contempt of them: God indeed doth not tye his own hand, but ours: God can feed with Manna, but will not, when men may plough and ſow. How the Spirit of God doth make uſe of holy Ordinances, we have heard before; thoſe that think themſelves *above* ordinances, are indeed much *below* them.

4. There is ordinarily a ſpirit of bondage, antecedent to the ſpirit of adoption, *v.* 15, 16. it firſt convinceth of ſin, then of righteouſneſſe, *Ioh.* 16. 9.

5. The witneſſing Spirit is a working ſpirit, a ſpirit of ſanctification, *Rom.* 1. 4, 5. canſt thou find the work of the ſpirit, or at leaſt ſome prints and parcels of that work? A few grapes

grapes (ſaith Dr. *Sibbs*) diſcover a tree to be a Vine, not a Thorn; and truth of one grace, doth evidence truth of all graces: it is a golden chain God hath linked them together, let none put them aſunder.

6. They onely have the witneſſe of the ſpirit that are led by, and walk after the ſpirit, *verſ.* 1. 14. Now theſe words do import both their having and acting of ſpiritual life: Dead things may be drawn, but cannot in propriety of ſpeech be ſaid to be *led*, or *to walk*.

2. They import motion, a continued motion after ſome thing that goes before.

3. A willing motion, when the ſoul is not haled, hurried, or violently forced, but they are led. I cannot enlarge.

Chap. IX.

Of the continuance of the Miniſterial Spirit and Office in all ages, on Iſa. 66. 21.

THeſe words are a gracious Goſpel promiſe, in which *the Lord of the Harveſt* promiſeth, it ſhall be his care and work *to ſend forth labourers into his harveſt:* hee ſaith not, *You* or *they* ſhall take, but I will take, *viz.* from amongſt men, *Heb.* 5. 1. lift them up to be over and above the people, call them to be neer to me, accept them, aſſiſt them in a peculiar manner, *them* (I ſay) not *all* the faithfull of the nations, or *moſt* of them, but *ſundry* of them, at leaſt *ſome of them.* To bee Prieſts, he ſaith not Prieſt, for then

it

it might have ſeemed he had ſpoken but of one, *viz.* Chriſt; nor doth he ſay Prophets, which might ſeem to be temporary and extraordinary, or Preachers, which ſome will needs diſtinguiſh from officers: but Prieſts and Levites, which being the names by which the Jewiſh ordinary conſtant miniſtery were expreſſed, he doth thereby alſo expreſſe the miniſtery of the Goſpel.

Prieſts.] the Hebrew word כֹּהֵן hath no neceſſary relation to an Altar or ſacrifice, it ſignifies not *Sacrifices*, but a *Servitor*, a *Miniſter*. Now publike Miniſters were of two ſorts, firſt *Political*. So *Davids* Sons which were of Judah(*of which tribe the Scripture ſaith nothing concerning the Prieſthood*) were chief Officers, Princes or *Prieſts*, 2 Sam. 8. 18. *cum* 1 Chron. 18. 17. The ſecond ſort of publike Miniſters was *Eccleſiaſtical*, and this miniſtery hath theſe two offices perpetually annexed, to it preaching and

prayer; ſo *Samuel* when depoſed from his Civil power, would bee a Prieſt ſtill, and *would not ceaſe to pray for them*, and by preaching *ſhew them the right way*, 1 Sam. 12. 23. the Prieſt was to be a kind of mediator, a middle perſon between God and the people, and ſo was miniſterially *to make reconciliation*, 2 Cor. 5. 19. *In linea aſcendente*, as he looked upward, he is but *Miniſter Dei*, *in linea deſcendente*, as he looked downward, he is *the Maſter of the Aſſembly*, Eccl. 12. God looks upon him as ſtanding *for the people*, and in their ſtead. *Heb.* 5. 1. and people look upon him as ſtanding for God, and in his ſtead as an *Embaſſador of God*, 2 Cor. 5. 20. and therefore ſometimes he is to be Gods mouth to the people by preaching; and the peoples mouth to God by prayer. Now preaching and prayer was either ceremonial or morall. Sacrificing was ceremonial praying; faith and prayer were the ſoul, the

ſubſtance

ſubſtance of thoſe ſacrifices, without which the ſacrifices and ſacrificers, were but dead carkaſſes and carrions, and did ſtink in Gods noſtrils: Expiatorie ſacrifices were prayers, eſpecially for pardon of ſin through the Sacrifice of Chriſt; gratulatory ſacrifices were prayſes and thankſgivings for the mercies of God in Chriſt: Sacraments, and other ceremonial obſervances, were their preaching, they were their Goſpel. The Old Teſtament was but *Evangelium velatum*, Chriſts face with a mask on it, the New Teſtament is, *Evangelium revelatum*, Chriſt unvailed, revealed, that now *we ſee him with open face*, 2 Cor. 3. 18. and the office of Prieſthood, which was in the time of the Old Teſtament, was not by Chriſt utterly extinguiſhed, but changed; *Heb.* 7. 12. The Engliſh word Prieſt, is an Honourable name of it ſelf, though now partly, becauſe of the Idolatry, Ignorance, Iniquity, both of the

the Popish Priests, and of too many Ministers, and principally because of the impiety and prophaneness of the times it be degenerated and become, a reproach; it is derived of the Latine *Presbyter*, or rather from the *Greek* πρεσβύτερος, a name very frequent both in the Septuagint of the Old, and Original of the New Testament.

The word [Also] sign fies that this is an additional promise to the former, that the Gentiles should not only be *Proselyted*, as v. 20. but also *Priested*; Several of them were proselyted before, but the Priests and Levites were not of any but the Jewish Nation, nor of any Tribe but the Tribe of Levi; and therefore this Text is certainly fulfilled amongst the Gentiles.

All that I purpose to do, is to shew the continuance of publike Ecclesiastical Officers, or Ministers from the creation to the consummation of the world.

Adam

Adam the *firſt man*, was the *firſt Prieſt*, a Prieſt at firſt without a people: as a man may have Commiſſion to be a Colonel which yet hath no regiment; a Prieſt for himſelf, then for himſelf and wife, then for his children alſo, which did multiply and repleniſh the earth: *Cain* and *Abel* did not offer up their own ſacrifice, but *brought them* to *Adam* to be offered by him, *Gen.* 4. 3, 4. doubtleſs *Adam* offered ſacrifice before, but there is no direct mention made of it, becauſe (poſſibly) no ſuch notable accident fell out therein, as in the ſacrificing of his Sons: but doubtleſſe they learned of *Adam* to ſacrifice; and thoſe beaſts are ſuppoſed to be offered up in ſacrifice, of whoſe skins God made *Adam* and *Eve* their Coats, *Gen.* 3.

Under *Adam* whileſt he lived, and after him when he was dead, the *firſt-born* were Prieſts, the heads of the houſes, Fathers of Families, did feed their Families; the Church being then Dome-

Domeſtical, the Government was Patriarchal, ſuch were *Seth*, *Enos*, *Cainan*, and *Enoch* the Prophet, *Jude v.* 14, 15. and others until the flood, and then *Noah* was a Prieſt and *offered Sacrifice*, Gen. 8. 20. and *preached righteouſneſs*, 2 Pet. 2. and had a natural Sacrament, the Rain-bow. A remainder of this is ſtill in Families, every man being a King to rule, a Prophet to inſtruct them, a Prieſt to pray for them, as *Iob* did, *Iob* 1. 5. and to bleſſe them in the Name of the Lord: and hence it is that under the name of *Father and Mother* in the fift commandment, are included both Civil and Eccleſiaſtical Parents, as well as Domeſticall, becauſe at the time of the promulgation of the Law, Parents were Princes, Prieſts and Prophets of his Church. So *Abraham* was a Prieſt, offered ſacrifice, received the promiſe, and circumciſion the ſeal of it, and did inſtruct his children and ſervants, *Gen.* 18. 19. (Hence *Iſaac* knew

knew what he went about, and asked for a Kid or Lamb for a burnt-offering, *Gen.* 22.) After him *Iſaac* and *Iacob* were the Prieſts; yea in Egypt God made his mercy viſible, in ſparing the firſt-born which were dedicated to God, *Exodus* the 11. 4, 5, 6. and of this ſort were thoſe Prieſts, we read of *Exod.* 19. 22. Indeed God did not tye his own hands in this, *Cain* being excommunicated and put out of Gods preſence for his bloody act; *Seth* his younger brother was put in, *Gen.* 4. 14. 16. So *Sem* was not *Noah's* eldeſt Son (though named firſt for dignities ſake) for *Iaphet* was his elder brother, *Gen.* 10. 21. *Sem* was the Father of *Heber*, and of the *Hebrews*, the Church of God: and *Japhet*, of the Gentiles, which then were not (though afterward they, or ſome of them did become) members of Gods Church; and I beleeve that *Sem* was he which was called *Melchizedek*, for he lived ſundry years in the

the time of *Abraham*; and who elſe could be a King and Prieſt in Gods houſe, and *greater then Abraham but only Sem:* So God rejected *Eſau*, and *Jacob*, the bleſſing and the Principality and Prieſt-hood, which was annexed to the primogeniture, though *Eſau* prophanely ſold it, and *Rebecca* dealt indirectly about it, yet the Lord confirmed it, *Gen.* 25. 31, 32. Then the Tribe of *Levi* was ſeparated to be Prieſts and Miniſters to the Lord, inſtead of all the firſt-born, *Numb.* 3. 40. and *Aaron* was conſecrated an High-Prieſt, and after him *Eleazar*, though the High-Prieſts office did not long continue in his family, poſſibly the High-Prieſts in that troubleſome and changeable time had ſinfully complyed with toleration, that *every man might do what is right in his own eyes*, Iudg. 17. 6. & 21. 25. and with the wandring of Prieſts and Levites for want of ſetled maintenance, *Iud.* 17. 6. & 19. 1. and therefore

therefore *Eli* of the Family of *Ithamar* was made Prieſt, who alſo again being indulgent to his Sons, that were horribly prophane, the Prieſthood returned to the family of *Eleazar* in *Zadok* (and there God remembred *Phinehas*, Num 25. 13) whom others ſucceeded even in the time of the captivity, for though they did *eat the bread of affliction, and drink the water of affliction*, yet *their eyes did ſee their teachers*, according to Gods promiſe, *Iſa.* 30. 20. *Ier.* 33. 18. 21. and ſundry of their Prieſts did return with them from captivity, *Ezra* 2. Yea the Prieſts and *Levites* were continued till Chriſts time. *Zachariah of the courſe of Abiah*, and his *Wife of the Daughters of Aaron* is mentioned, *Luc.* 1. and Chriſt bade them *ſhow themſelves unto the Prieſts*, Matth. 8. 4. bade them *hear the Scribes and Phariſees ſitting in Moſes chair*, Matth. 23. 1. and hee appeared before the High Prieſt, and anſwered for himſelf. *Act.*

23.

23. To tell of the manifold corruptions and depravations of the Prieſthood, mentioned in Canonicall and Jewiſh Church-ſtory, what Idolaters, Apoſtates, Traytors ſome of them were, what traditions and humane inventions they obſerved, what ſects, ſchiſmes, ſeditions, wars, tumults, murthers they were guilty of: what buying and ſelling, what placing and diſplacing, chopping and changing there was of the High Prieſts Office, the High-Prieſts executing the Office ſometimes by turnes, and ſometimes yearly, (as is conceived in Chriſts time, *Ioh.* 11. 49.) and ſometimes the High Prieſts Office was conferred on thoſe that were not of *Aarons* Line, nor of any of the other Levitical Families, and one *Ananelus* one of the Prieſts of Babylon, was thruſt into that office: I ſay to expreſſe theſe things largely, would fill a volume; and yet the Lord (you ſee) preſerved the eſſence of the Prieſthood

hood in the midſt of all theſe confuſions and corruptions, Jeſus Chriſt had all the Prieſthood of the Old Teſtament concentred in him, therefore he is called *our High Prieſt*, Heb. 3.1. or the chief Officer of the Old Teſtament, *a Prieſt after the order of Melchiſedeck*, the greatneſs of whoſe Prieſthood the Apoſtle proves by his *bleſsing Abraham* and *tything him*, Heb. 7.2.4, 5, 6. and conſequently of the Prieſthood of Jeſus Chriſt, who *receiveth Tythes*, *of whom it witneſſedthat he liveth*, v. 8. hath an *unchangeable Prieſthood*, and *is able to ſave to the uttermoſt them that come to God by him*, v. 22. 24, 25. So was he alſo the Father and Fountain of the miniſtry of the New Teſtament, which at firſt was in *Chriſt* alone, hence he is called alſo *our Apoſtle*, Heb. 3.1. *Prophet*, Act. 3. 22. *Evangeliſt*, Iſa. 41.27. *Chief Biſhop or Paſtor*, 1 Pet. 2.25. *Doctor*, Matth. 23.10. *Diaconus* or *Miniſter*, Rom.

15. 8. As Adam the firſt Miniſter of the Old Teſtament, was a King, a Prieſt and Prophet, ſo alſo was Chriſt.

The encreaſe and growth of the Church, was the occaſion of the ſeverall Miniſters, Officers and offices of the Church; this appears by expreſs Scripture in the Apoſtle, *Matth.* 9. 36. &c. *Matth.* 10. 1. in the 70. Diſciples, *Luc.* 10. 1. 2. in the ſeven mentioned, *Act.* 6. 1, 2, 3. &c.

Jeſus Chriſt *when he aſcended up on high, he gave guifts unto men, ſome Apoſtles, ſome Prophets, ſome Evangeliſt, ſome Paſtors and teachers for the work of the miniſtry*, Epheſ. 4. 11. 12. Chriſt was the *chief Paſtor*, 1 Pet. 25. then the Apoſtles, *Joh.* 21. 15. (which was a three fold renewing of the Apoſtolick commiſſion, becauſe his three-fold denial of Chriſt, ſeemed to degrade him) then the Presbyters, 1 *Pet.* 5. 2. *Acts.* 20, 28. Chriſt was the *Arch-Biſhop*, 1 *Pet.* 2, 25. Apoſtles

ſtles, Biſhops, *Act.* 1. 20. then the Presbytors, *Act.* 20. 28. *Tit.* 1. 7. God ſent Chriſt; he ſent the Apoſtles, *Iohn* 20. 21. Chriſt ordained twelve, *Mark* 3. 14. *Ioh.* 15. 14. And the Apoſtles did not only themſelves ordain Church-Officers, *Act.* 14. 23. 1 *Tim.* 4. 14. but alſo directed, yea, and charged others alſo to ordain that there might be a ſucceſſion of the Miniſtry after their departure, 1 *Tim.* 3. 1. *&c.* and 5. 21. 22. 2 *Tim.* 2. 2. And doubtleſs *Timothy*, *Titus*, and others concerned, were careful to obſerve and keep their directions and charge; and Jeſus Chriſt himſelf promiſed he would be with the Apoſtles, not only all their days, but πάσας τὰς ἡμέρας, all days and ſucceſſions of times, τῦ αἰῶνος, which is frequently taken for the end of the world, by the ſame Evangeliſt, *Mat.* 13. 39, 40. 49. *&* 24. 3. and therefore includes a promiſe of being not only with the Apoſtles, Prophets,

Evangelists, extraordinary and temporary Officers; but alſo with Paſtors and Teachers, their ordinary ſucceſſors to the end of the world; and in performance of the ſaid promiſe, we do not only read of Biſhops, Elders, Paſtors, and Rulers, Miniſters, in the Epiſtles of *Paul*, but alſo Angels, Elders, Prophets, Stars, which *Chriſt holdeth in his own Right Hand*, who *walketh alſo in the midſt of the ſeven golden Candleſticks*, in the Book of the *Revelation*, which is a Prophetical Hiſtory, or Hiſtorical Propheſie of the Principal Paſſages of the Church of God, unto the end of the world, that the holy Bible might one way or other, relate the Principal concernments of the Church, from the Creation of the world, to the conſummation thereof. In *Revel.* 4. 4. 6, 7. There was a *Throne*, a place of Gods ſitting amongſt his people as in the Tabernacle or Temple, and *four and twenty Elders*, by which we muſt un-

underſtand the Presbiters, or Biſhops of the Church, not the Saints or priyate members: For firſt, Never are private members called Presbiters, Prieſts, in contradiction to their Officers. Secondly, They are ſaid to *ſit upon Thrones*, and *have Crowns on their Heads*. Thirdly, This ſeems to allude to the twenty four courſes of Prieſts that waited on God in the Temple. Fourthly, One of thoſe Elders, *Rev.* 7. 14. ſpeaking of the 144000ᵈ. (of every Tribe 12000ᵈ.) ſaith, *theſe* are they, not *we* are they, as making a difference between the Elders and other Saints; and by the four Beaſts, are meant, the Chriſtian Churches, through the four Quarters of the world, alluding to the encamping of the *Iſraelites*, which did bear in their four Standards, the ſame beaſts, that are here mentioned, they that expound this Propheſie clean contrary ways, yet they grant that the Miniſters are ſignified, *if not* by the Elders,

yet by the four Beaſts. In *Rev.* 7. the *Tribe of Levi* is not omitted (as ſometimes it is in the old Teſtament, where alſo we read of 12. Tribes beſides) if it had then the Anti-miniſterial Spirits of these days, would have ſeemed to have ſomewhat to glory of, but it is ſaid, that of that Tribe as well as of the other Tribes, though it was a ſmall Tribe, *were ſealed twelve thouſand*, which being ſpoken of the Church of the *Gentiles*, by alluſion to the Jewiſh Church, may well ſhew to us a number of the Miniſters lawfully called, and approved by God, proportionable to the reſt of the people, or that God would alſo out of the believing *Gentiles*, chuſe ſome to be Prieſts and *Levites* to him: Alſo when Antichriſt moſt raged and reigned: and the *outward Court was given to the Gentiles*, Rev. 11. 2. Yet *the Temple* (though Antichriſt did ſit in it, 2 Theſ. 2. 4.) *and Alter, and they that worſhip therein* (now amongſt the *Jews*

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(to whoſe cuſtome he alludeth) the Prieſts did worſhip the Lord in the inner Court) *were to be meaſured*, as being Gods Building, to be repaired and kept up by him; and God did all along preſerve not only precious truths; the Poſitive and Affirmative truths of Chriſtian Religion (Popery conſiſting moſtly in Additions, as elſewhere I have ſhewed) which were preached by the very Prieſts themſelves, eſpecially thoſe main Doctrines of the Trinity, the Nativity, Death, and Paſſion, Reſurrection and Aſcenſion of Jeſus Chriſt, of his ſending the holy Ghoſt, *&c.* upon the yearly days, ſet apart for the memorial of them: But alſo he did preſerve an holy people, that inſtead of *having the mark, name, or number of the Beaſts name*, had *their Fathers name written in their foreheads*, Rev. 14. 1. and a faithful Miniſtery, proportionable thereunto: *two witneſſes*, a ſufficient number to hold up his truth; for *in the*

the mouth of two or three witneſſes ſhall every word be eſtabliſhed; and it was Propheſied that *they* ſhould feed the Church during the time of her loweſt exiled condition, *Rev.* 12. 6. It is not ſaid *I* will feed her, which might ſeem to be extraordinary; or *ſhe* ſhall feed *her ſelf*, for then it might be imagined that private brethren did feed one another; but *They*, the Propheſiers, ſhould feed her, and *theſe were ſlain*, and who were they? not only Saints, but *Prophets*, which are diſtinguiſhed from other Saints, and Righteous men, not only in other Scriptures, *Eph.* 4. 11. 12 *Mat.* 10. 41, 42. but alſo in this very Book, which doth not only mention the ſlaying of the Witneſſes, but alſo for the ſame, draws up an Indictment againſt *Babylon*, that *in her was found the blood*, as wel *of Prophets*, as *of* private *Saints*, Rev. 18. 24. for they as well as others, were witneſſes *by the word of the Teſtimony, and not loving their lives unto*

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the death: Many godly Miniſters in ſeveral Ages, have born Teſtimony to the truth of Chriſt, and oppoſed Antichriſt; ſo that God, notwithſtanding the Idolatries, Sorceries, Whoredoms, Hereſies, Perſecutions of the Whore of *Rome*, did alway preſerve the Eſſence of the Miniſtery, even where Satans Seat is, *Rev.* 2. 13.

CHAP.

Chap. X.

Of the Spirit of Corah, *and his gainſaying on* Jude verſ. 11.

Corah was a *Levite*, though he ſeems to diſclaim the priviledge thereof, and made himſelf as one of the people; for he ſaith not *all the Tribe of Levi are holy*, but *all the people* which were of other Tribes alſo, and the two hundred and fifty Princes did offer incenſe as well as he, *Dathan* and *Abiram* were Sons of *Reuben*, the firſt born of all the *Patriarchs*; theſe *Reubenites*, camped next to the *Kohathites*, on the Southſide of the Tabernacle; as is ſhewed, *Num.* 2. and joined with them, and *two hundred and fifty Princes of the Aſſemblies*, Se-

Senators, Stateſmen, Governours, Reputed, Religious and Righteous men, were *famous in the Church, men of name* and renown, *Numb.* 16. 1, 2. they were not any of them (that we read of) vile or vicious in their converſation, nor is it likely, if they had been ſo, that the Congregation ſhould ſo much reſpect them, and though they be called *wicked men*, v. 26. or (as ſome others read it) *ſinners, perverſe, hard men*, yet that was by reaſon of their *diviſion*, which is a *work of the fleſh*, Gal. 5. 20. ſhewing them to be *carnal*, 1 Cor. 3. 1, 2. not by reaſon of any groſſe miſcarriage in their converſation that we know of; the occaſion of it (ſaith *Solomon Jarchi*) and indeed it might well be one occaſion, was, *Corah* being a *Levite*, of the *Koathites*, which was the chief family of the *Levites* took offence, and envied at the preferment of *Elizaphan* the ſon of *Uzziel*, whom *Moſes* had made Prince over the ſons of *Koath*,

Koath, *Numb.* 3. 20. when he was of the youngeſt brother, and *Corah* himſelf was of *Izhar*, elder then he; and probably *Dathan*, *Abiram*, and *On*, being the ſons of the eldeſt ſon of *Jacob* did grudge that the priviledge of primogeniture, was taken from their Father, and his houſe; See *Ainſworth* in *Numb* 16.

The nature and manner of their offence was this; *Corah took men*, *he departed*, ſaith the *Syriach Verſion*; *was divided*, ſaith *Targum Onkelos*; *withdrew himſelf*, ſeparated himſelf, took himſelf to be a part from the Congregation, ſaith *Solomon Jarchi*. And *Dathan*, *Abiram* and *On* alſo, *took men*, and ſeparated themſelves, or rather, *Corah* took them all into a diſtinct *Congregation* or Church, from the Congregation of the Lord, and from being under the power and over-ſight of the Rulers thereof, *Numb.* 16. 5, 6. 27, 40. *Pſalm.* 106. 17. *They roſe up againſt Moſes and Aaron*, though I con-

conceive them guilty rather of Eccleſiaſtical then of Civil diviſion, rather of Schiſm then Sedition or Treaſon, and their oppoſition was rather againſt *Moſes* as a *Miniſter*, then as a *Magiſtrate*, for they ſaid not *all the people are wiſe, valiant, true hearted*, which are the qualifications of the Magiſtrate, they did not claim to rule the ſtate, but *to offer Incenſe*, v. 3. 5, 10. hence *Aarons Rod budded*, not *Moſes* his Rod, *Numb.* 17 though in their zeal for their Schiſm, they did undutifully reflect alſo upon the civil Magiſtrate, v. 13. 14. nor did they plead only for the equality of the Prieſts, with the high Prieſts, or of the *Levites* with the Prieſts, as ſome learned men do conceive they did; though this then had been a very great error, and more expreſs againſt plain Texts, then it is now to hold the equality of Church-Officers under the New-Teſtament; but though *Corah* was a *Levite*, they pleaded for the

the equality of all the people with the Prieſts and *Levites* the words which *Jude* calls *the gainſaying of Corah* were theſe; *All the Church is holy, every one of them, and the Lord is amongſt them; wherefore lift ye up your ſelves above the Congregation of the Lord*, v. 3. whereas in deed and truth it was they *that took too much upon them*, v. 7. 8, 9. they preached much for Liberty, yea, ſpiritual, miniſterial power in the body of the people, in oppoſition to their guides and leaders, they affected, challenged and uſurped the Prieſthood, v. 10. in that they did ſeek ἱερατεύειν, (as the *Septuagint* reads it) to do the work of the Prieſts, to offer Incenſe, which though they might eaſily be *gifted for*, yet were not called to it, and queſtionleſs, the people intended their own profit too; for if the Prieſts work might be taken from them, and done as lawfully by others, why might not alſo their Tithes and Wages? This Schiſm pretending the purity, power, pri-

priviledge and indirectly the profit too of the body of the Congregation, and complaining of the usurpation of the Priests, though resisted by *Moses*, and *Aaron* (who having been highly and visibly honoured by God, deserved to have been very venerable amongst the people) so far prevailed that *Corah gathered all the Congregation against Moses and Aaron*, v. 19. and though God by *Moses* (*the Elders of the Congregation following him*) charged them to forsake *Corah* and his company; yea, though God himself according as *Moses* had foretold, appeared against them in an extraordinary miraculous way v. 28. to 34. So that the people *saw it and fled*, v. 34. Yet *on the morrow all the Congregation* (so fond they were of that pleasing Doctrine, after they had slept on it) *murmured against Moses and Aaron*, saying, *ye have slain the people of the Lord*, v. 41, 42. as though *Moses*, *Aaron* and the Elders were not the *Lords people*, but

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enemies, yea murtherers of them, they meant of *Corah* and his company, which were taken away by Gods immediate hand, but afterward God for this their murmuring ſent a plague, v. 45. *&c.* This Spirit that was in *Corah*, was indeed an evil, ſeditious, ſchiſmatical Spirit, and their opinion and practiſe, how pleaſant and plauſible ſoever; and what ever the 250. Princes of the Aſſembly, and all the Congregation voted for it, was a dangerous, deadly, damning ſin, God did ſtrike them dead, not *by the common death of all men*; ſome the earth ſwallowed up, *v.* 33. ſome the fire conſumed, *v.* 35, ſome the plague, *v.* 47. and *Jude* ſaith, *men periſh in the gainſaying of* Corah.

This gainſaying of *Corah* is a ſin of the new Teſtament as well of the old, *Jude* v. 11. Let it be ſeriouſly and ſadly conſidered of whom that Text is ſpoken, and whether there be not many now adays, (ſome perhaps of honeſt intentions and affections) guilty of it.

FINIS.